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BUDDHISM AND PSYCHOLOGY

TILOKASUNDARI KARIYAWASAM

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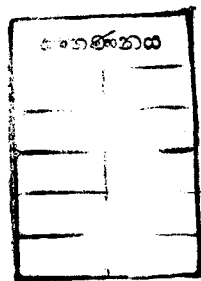
No.675, Maradana Road,

Colombo 10, Sri Lanka.

Tel : 074-614904 Fax 01-674187

E-mail : godageem@slt.lk Web : www.godage.com

First Edition - 2003



© Tilokasundari Kariyawasam
ISBN - 955-20-5831-7

To
MY EVERLOVING MOTHER
MRS. M. MAPA WANASINGHE

with profound gratitude, for her
guidance and inspiration

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A

Printers
Chathura Printers, 142,
Awissawella Road,
Wellampitiya

Preface

Buddhism has been a fascinating, a challenging and a source of much satisfaction to me from my childhood. I am motivated to share with you my enthusiasm for Buddhism, as well as the knowledge I have gained for more than fifty years in studying this subject. The more I observe people, the more questions I ask about the human nature, the more I understand of it, I believe in the exquisite complexity of the mind as enunciated by the Buddha. It provides inspiring and valuable insight. This motive alone has sufficed to persuade me to prepare this book.

This book is intended to convey the Buddha's wide ranging thoughts and insight on issues of life, which he effectively elucidates in the path to enlightenment through direct spiritual advice and super wisdom.

'Buddhism and Psychology' has been carefully designed to provide the reader with a comprehensive, in-depth view of what Buddhism is all about. I have tried to blend the concepts of psychology and most of the teaching of the Buddha that has so impressed me. The most exciting areas of Buddhism are represented, as are the early concepts of Theravada Buddhism that constitute the foundation of Buddhism.

Buddhism is a broad, dynamic field with emphases and discoveries of behaviour and the mind. In, undertaking the task of writing about the current state of this vast field of knowledge, I have called upon the expertise of many authorities. They have educated me, infused me with some of their enthusiasm, shared new ideas, corrected faulty ones. To each of them I am grateful. I am indebted in particular to Mr. W.J.M. Lokubandara, Hon. Minister of

Buddhasasana and Hon. Minister of Justice, Law Reform and National Integration and Hon. Leader of the House of Parliament who gave me valuable insights and new directions.

Mr.H.D.J. Gunawardhana improved every chapter through his keen appreciation of how best to deliver the subject to an audience varying in background and interests.

Special thanks go to Mrs.H. Kumarapperuma who assisted me by collaborating on sections of Chapters. An indebtedness deeply felt is to Mrs.Nanda Silva, Mrs. D.J. Samaranayake, Miss. S. Krishnaveni for their patience, care and competence in dealing with the manuscripts and proofs. Special thanks go to Mr. U. Weerawardena for his support and encouragement extended in completing the proof reading of the book. Amali, Gnanie, Janaki offered me unstinting support by type setting the book. I thank them for their sincere spontaneous gesture.

My children Vidya, Haran and Miuru Nisa are the gentle force that informs so much of what I am, and enriches all that I write. They share the credit for whatever joy the reader finds in the ideas that follow. My special sincere thanks go to my grandson Dinuka Kariyawasam, for enlightening me on many scientific aspects of Buddhism.

I must express a profound gratitude to the many Astronomers, Psychologists, Scientists, Physicists, Metaphysicists, Sociologists, Doctors whose theoretical writing and research studies I have appropriated and have woven into the fabric of this book.

Finally, I must acknowledge the thoughtful help and generous tolerance of the staff of Godage and Company.

Kariyawasam T.

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CHAPTER 1

THE PSYCHOLOGY OF BUDDHISM

Psychology is the science of the mind, and it introduces the individual to the most important scientific problems of modern man, how to understand his mind and behaviour. Psychology is thus the study of the more complex forms of integration or organization of behaviour. Mind is that which determines the complex behaviour of beings.

Psychology as a Science, takes nothing for granted and tries to work with ideas that are clear and intelligible and, especially tries to base its conclusions on evidence that is clear and unequivocal. Using careful observations, and vigorous experiments, psychologists examine the causes of various behaviour patterns of beings. By using the scientific method of inquiry they give precise and valid answers about underlying processes that determine the complexity of behaviour. It is implied that this includes the study of processes, such as sensation, perception, thinking, consciousness, learning, emotions, external forces, etc. in organizing behaviour. Psychologists do admit that their present theories are far from adequate and Psychology, like other sciences is developing steadily with the use of theory combined with other sciences, other observations and experiments.

Psychology is primarily, the study of more complex aspects of mind, which determine behaviour, and for all psychologists, human behaviour is an endless puzzle, waiting to be solved.

Main Teachings in Buddhism

However, these complex puzzles were addressed to and answered more than 2500 years ago by the Buddha. In Buddhism, the analysis of the individual as mind and matter forms the basis for expounding a penetrating theory of human behaviour.

The analysis of the individual as mind and matter in Buddhism has to be understood clearly. It is only a phenomenological division, the two terms in Pali being *nāma* (*mind*) and *rūpa* (form or matter). The former is the mental aspect and the latter, the physical aspect. The 'appearances' constitute matter (*ruppatiti rūpam*). These two terms are conveniently compounded as (*nāma-rūpa*) and comprise five aggregates (*pancakkhandhas*) (Vide Appendix). The key item in this context is the Pali word *Khandha*, of which one aspect of meaning is body, of a collection of elements among others. The Buddha analyses meticulously the individual (*nāma-rūpa*) in relation to his physical and mental aspects in toto and arrives at a philosophy of behaviour.

Rūpa (form or matter) as the physical aspect is conceived as composed in varying degrees of the four traditional basic elements (*Mahā-bhūta*) water, fire, air, earth (*āpō, tējō*

vāyō, pathavi) which are really symbols for the properties of fluidity, heat, motion and solidity respectively.

Matter, in another analysis-a five-fold one - is considered as one aggregate and called *rūpa-kkhandha*. There are five derivatives of the *rūpa-kkhandha* identified with five sense organs of eye, ear, nose, tongue and body, along with their corresponding, objects in the external world, namely, visible forms, sounds, odour, taste and tangible things.

Just as much as the first aggregate is matter or *rupa* or the physical aspect, the other four are mental and named sensation (*vēdanā*), perception, (*saññā*), mental formations (*sankhāra*) and consciousness (*viññāṇā*). At a glance it can be seen that they are truly mental. So before proceeding to discuss them, it is pertinent to direct our attention to be Buddhist concept of 'mind'. Indeed, mind is crucial to Buddhism as Buddhist psychology and meta-physics involve the deepest study and exercise of the mind. The role of the Mind, in Buddhism is complex and intricate. The individual in Buddhism is mind and matter (*nāma-rūpa*). The Buddha assumes mind and matter as one unit. It is not quite a synthesis of mind and matter, as a fusion. It is not an amalgamation or interaction of two elements. It is nothing but a process of becoming and ceasing, all at the same time. There is a dependent simultaneous origination (*paticca samuppāda*), which is the process of becoming and ceasing.

Matter is a phenomenon. It is expressed by the term 'ruppati'. In Buddhism matter is energy without substance and mind is energy without an entity. The phenomena of mind and matter, therefore, should be seen in the totality of one process of dependent origination. Thus the individual is only a psycho-physical energy without substance. The Buddhist

philosophical term for an individual is *santati*, that is a flux or continuity.

Thus Buddhism, being basically a doctrine without entity, substance or soul, can be rightly considered as Psychology. As Psychology, its main concern is the mind.

The Buddha stated that an individual faring in life which is called *samsāra*-lives in constant contact with, interacting with his environment through his six senses. He affirmed that sense stimuli should be recognized for what they are and perfect equanimity attained by understanding their role. The Buddha said, besides five physical senses there is a sixth sense - an inner sense, receiving what so came and further, independent of sense, some simple, some complex, among these a few more or less inter-identical instruments of the spiritual life, wisdom (*pañña*) mental equanimity (*vipassanā*), impulsion (*javana*) super-wisdom (*abhiññā*), penetrative knowledge (*pativēdha*), This is the mind he said.

The Buddha maintains that all behaviour is affected by sensation all the time. Some kind of behaviour - namely, higher behaviour such as thinking is less directly controlled by the five senses. Buddha postulates 'mind' as the sixth sense, which is responsible for higher complex behaviour. For convenience 'Mind' is thought of as an entity or organ, although there is no materialistic elements in it. Properties of mind are *asarāma* (bodiless) and *guhāsaya* (living in a cave or matter) *dūrangama* (faring far) *ekacāra* wandering alone. It is an internal activity, infinitely more complex than words can suggest, activating on its own, an energy, less directly under the control of sensory input, existing in

matter. It wanders alone as no two thought moments are the same.

The Buddha refers to a *citta santati* meaning, continuity of mind conveying this concept. It is a process of thinking, a stream of ideas and thoughts. The mind is awake even in sleep and is functioning, and there is a stream of persistent thoughts floating through. Mind travel far or deep, is concentrated or diffuse, one-pointed or multi-pointed, intense or scattered and so on. It is infinitely ductile and plastic.¹

The emphasis placed on the importance of the mind by the Buddha is immense. He states that what neither mother nor father, nor any other relative can do, a well-directed mind does and thereby elevates him. "*Natāmpitā mātā kayira - aññe vā pi ca ñātakā. Sammā panihitaṃ cittaṃ - seyyasō nam tatō karē*"². So many verses in the Dhamma pada speak of the mind as the forerunner of all mental states. Mind is chief. Mind made are they. "*Manopubbangama dhammā. Mano setthā manōmayā*."³

The four mental aggregates of sensation (*vēdanā*) perception (*saññā*), mental formations (*sankhāra*) and consciousness (*viññāṇa*) have to be understood in the context of the mind. Sensation is a very clear experience and it takes places when any of the six sense organs comes in contact with the environment and is the second aggregate. In Buddhism sensation is presented as of five types corresponding to each sense-organ (excluding mind), as eye-sensation, ear sensation, body-sensation and so on. One's thoughts are affected by sensory events that are related to what one is

1. Dhammapada Verse 1, Narada Thera, edition (Colombo 1993)

1. Anguttara Nikaya 1, p. 5.

2. Dhammapada Verse, 43 Narada Thera, ed (Colombo 1993).

3. Ibid Verse 1.

already thinking about, other sensory events having no effect. The role of sensation is clear, not only in initiating the activity, but in continuing to guide it throughout. Behaviour is thus under control of sensory processes and central mental processes.

The third aggregate, perception, is a step subsequent to sensation, for once the sensation is felt, recognition of what the sensation is, becomes the logical step, and once again five perceptions are found, each corresponding to the sense organ sensation.

Both sensation and perception in the Buddhist context have more than a simple meaning, and as such come under another classification called "*cētasika*" translated as "mental factors" or "mental concomitants". There are 52 of these led by sensation and perception. They become *cētasika* by virtue of their coming together to enable mind to operate or function and thoughts to form. These *cētasika* are more than mere factors or aspects of mind, as they are associated with ethical and moral constituents. 'Sensation' and 'perception' are neither ethical nor moral, having all to do with sense-organs. But in Buddhism such a colouring is given as they generate good or bad ideas or thinking.

The fourth aggregate is '*sankhāra*' (mental formations) a difficult concept to comprehend as it is predominantly associated with the Buddha's teachings. It is only where certain mental factors come together that a state of consciousness arises. There is an association, an integration of different mental factors (*cētasika*), where there is a state of consciousness (*citta*). Depending on the association and

integration of various mental factors, in varied ways, different types of consciousness arise. There are 52 *cētasika*. *Sensation and perception are also considered as cētasika* or mental factors. The other fifty *cētasika* are taken collectively and named *sankhāra*, for which the term 'mental formation' is used. If sensation is taken as a sequence to *saññā*, a step is reached in the individual where a response to sensation is due. Hence the factor of the individual's 'will' comes into play. So some volitional activity results. This can be either good or bad. Here too, the volitional activities correspond to the six senses, a cogent definition of this volitional activity is 'mental construction' or mental activity. Its function is to direct the mind in the sphere of good or bad or neutral activities. **Sensation and perception not being volitional actions**, are not included in this group. The list of volitional activities has already been referred to and its nature, can, for the moment be understood from the names alone.

The fifth aggregate *viññāna* (consciousness) is perhaps the most crucial of all and needs in depth understanding. Two words apart from *viññāna* are used to indicate the same thing. i.e. *citta* and '*manas*'. These too may be used instead of consciousness but it is as one of five aggregates. Here too, consciousness is associated with the same faculties. So there is a reference to *cakkhu-viññāna* etc., unlike the earlier aggregates which are taken by themselves *viññāna* co-arises with each of the other aggregates. In the Buddha's theory of conditionality, consciousness is conditioned by the volitional actions (*sankhāra*) while it in turn is a condition of *nāma rūpa*. It is for this reason that consciousness should be carefully studied. Consciousness (*Viññāna*) is the culmination of the mental processes arising from sensation. A thought (*citta*) is that consciousness (*viññāna*) fully

developed, but still a process of thinking "The Buddha declared in unequivocal terms that consciousness depends on matter, sensation, perception and mental formation, and that it cannot exist independently of them." ¹ These are the other four aggregates. In effect, consciousness provides all mental actions. The Samyutta Nikāya quotation states thus; "Consciousness may exist having matter as its means (*rūpupā*), matter as its object (*rūppattitham*), and seeking delight it may grow, increase and develop; or consciousness may exist having sensation as its means or perception as its means, a mental formation as its means ... etc." ²

So very briefly, what we call a being (*sattā*) or an individual is only a convenient name or a label given to the combination of these five groups of aggregates. When these five physical and mental aggregates which are inter dependent are working together in combination as a psychophysical phenomenon, we call it the individual and use such terms as I, 'You' to refer to it. The whole process of this psychophysical phenomenon which is constantly becoming and passing away is only a process a psycho-physical energy.

Buddha's philosophical term for an individual is '*santati*' that is flux or continuity. Buddhism, thus explains in categorical terms the non existence of a soul (*anattā*). This psychophysical phenomenon is the Buddhist substitute for the individual or self. There is no abiding self. Each individual must develop his internal potentiality. The Visuddhimagga (Path of Purification, Chapter XVIII, 25) explains;

As with the assembly of part
The word chariot is countenanced

So, when the *Khandhas* are present
'A being' is said in common usage'
(Kindred sayings 1,135)

In about 100 sutta discourses it is only mentality and materiality, which are illustrated, not an individual or being. In the ultimate sense (*paramtha sacca*), there is only mind and matter. One who sees this way has correct vision.

In the *Visuddhimagga* (xviii,34) it is explained.

"Furthermore, *nāma* has no efficient power, it cannot occur by its own efficient power..... It does not eat, it does not adopt postures. And *rūpa* is without efficient powers, it cannot occur by its own efficient power. For it has no desire to eat, it has no desire to drink..... But rather

(When it is supported by *rūpa* does *nāma* occur and it is when supported by *nāma* that *rūpa* occurs. It is further elaborated in xviii, 36).

And just as men depend
A boat for transversing the sea
So does the mental body need
The matter body for occurrence
And as the boat depends upon.
The men for transversing the sea
The mental body for occurrence.
Depending on each other
The boat and men go together
And so do mind and matter **Both**
Depend, the one upon the other.

1. *Majjhima Nikāya-9 Digha Nikāya p-15 ed, Nāhāvamsa Thera (Colombo, 1926)*

2. *Samyutta Nikāya XII 2 (PTS edition)*

In Buddhism for consciousness to occur, certain preliminary requirements must be satisfied. These are seven factors named **Universals**(*sabba citta sādhāraṇa*) because they are common to all state of consciousness. These seven that arise with every consciousness are contact (*phassa*), sensation (*Vēdanā*), perception (*saññā*) psychic life (*jīvitindriya*) and attention (*manasikāra*). By themselves, these seven factors can form a state of consciousness, but such state of consciousness is considered very weak. To these, six more are added. They are (i) initial application (*vitakka*) (ii) sustained application (*vicāra*), (iii) deciding (*abhimokkha*) (iv) effort (*virīya*) (v) interest (*prīti*) (vi) intention (*chanda*). These six mental factors are called particulars. The function of these six mental factors depends on the type of other mental factors that impinge on them.

These thirteen mental factors form really the nucleus of a full process of consciousness (*citta*), although there are 89 or 121 states of consciousness (Vide Appendix 3). The 121 types include the consciousness (*citta*) of **Arahants**(emancipated aryan disciples) who cultivate both *jhāna*(absorption concentration) and *vipassanā* meditation (insightful - meditation) and who could experience, **Nibbāna** with *jhāna*.

Different mental factors(*cētasika*) arise with different consciousness and they fall away immediately, together with the consciousness they accompany. As such, it is difficult to experience the differences in their characteristics. The Buddha equipped with *abhiññā* (wisdom of the highest order) was able to directly experience it. In Milinda Pañha(The questions of King Milinda Book III) - Chapter 7.16) the Arahant Nāgasēna questions King Milinda;

" A hard thing there is , Oh 'king, which the Blessed one has done. And what is that?

The fixing of all these mental phenomena which depend on one organ of sense, telling us that such is contact, and such is sensation and such is perception and is mental factors and such as consciousness."

"Give me an illustration", says the king, " Suppose, Oh king,

a man were to wade down into the sea, and taking some water in the palms of his hand, were to taste it with his tongue, would he distinguish whether it were water from the Ganges, or from Jamuna, or from Acirawati, or from Sarabhu or from Mahi"

"Impossible, Sir" says the king.

" More difficult than that; Great King, is it to distinguish between the mental phenomena, which follow on the exercise of any one organ of sense."

Thus consciousness and mental factors are absolute realities(*paramattha sacca*), each having its own characteristics.

The Buddha thus constructs the complexity of mind that will account for what we can observe as a psycho- physical energy. Based on these, the Buddha evolves his philosophy of ethical behaviour and indicates the techniques for the conquest of the self, by analysing the psycho-physical structure of the five aggregates. A thorough insight in the mechanism of the physical needs and mental faculties can bring about wisdom(*paññā*) referred to as (*nāma-rūpa paricchēda*).

Mental processes in consciousness (*viññāna*) are the focal problems in Buddhism. This has to be understood in relation to the Buddha's concept of thinking on *Kamma* which is the law of cause and effect.

The four noble truths are a complete psycho-physical analysis of all things conditioned and the noble eight-fold path-middle way (*majjhimā-pratipadā*) is yet another psychological technique in relation to thought, word, deed, or wisdom (*paññā*), mental concentration (*samādhi*), discipline (*sīla*)

If further expounds the ten meritorious deeds (*dasakusala*) and the ten virtuous skills (*dasa-pāramitā*) as psychological factors that could create a state of immunisation from craving (*lōbha*), hatred (*dōsa*) and ignorance (*mōha*).

The individual attains the progressive level (*sacitta-pariyōdapanam*) where in depth psychological manifestations are scrutinised and scientifically analysed as subject to change (*anicca*), unsatisfactory or stressful (*dukkha*) and non-substantial (*anattā*). This is achieved through mind culture from insight-meditation (*vipassanā*). Within each one's kammic resources there is a beginning at some point and a progressive development of the individual. *Kamma* is a moral law. Oh! Bhikkus it is cetana (thinking) that I call *Kamma*. Having willed, one acts through body, speech and mind (*cētanāham bhikkhavē kammam vadāmi, cētiyitva kammam karōhitvā kāyēna vācā manasā*). *Kamma* is a mental activity. its role is to direct the mind in the sphere of good, bad or neutral activity. **Kamma** means self-help. Self-help is discipline and self-improvement. It is absolutely a solo effort.

1. Anguttara Nikaya. ed. Devamitta Thera (Colombo 1926) p-590.

The Buddhist law of **Kamma** is the scientific law of cause and effect.

The psycho-physical phenomenon, conditioned by *Kamma* is the individual. This process of psycho-physical phenomenon is only an energy, conditioned, relative and interdependent. The whole existence and conditioned genesis (*paticca samuppāda*)- the principle of the doctrine is given in a formula.

When this is this arises (*imasmim sati idam uppjati*)
This arising, this arises (*imassupādā idam uppajati*)
When this is not, this is not (*imasmim asati idampaihoti*)
This ceasing, this ceases (*imassa nirodhā, idam nirujjati*)

On this principle, continuity of life and its cessation are explained.

Each of these factors is conditioned as well as conditioning. As such nothing is absolute or independent. This lead to the fact that no first cause is accepted. Conditioned genesis is cyclic and is not a chain.

The Buddha used the analytical method in the discussion of the First Noble Truth, namely **dukkha**, through the doctrine of conditioned genesis he arrives at the same truth by the synthetical method. This is explained in detail and is called **paticca-samuppāda**. It consists of eleven formulae of twelve factors.

1. Through ignorance is conditioned, thinking or volition or **Kamma** formulation (*avijjāpaccayā samkhārā*)
2. Through volitional activities is conditioned consciousness (*samkhāra paccayā viññānam*)

3. Through consciousness is conditioned mind and body combination (*viññāṇapaccayā nāma rūpam*)
4. Through mind and body combination are conditioned the six sense faculties (*Nāmarūpa paccayā salāyatanaṃ*)
5. Through the six senses are conditioned contact (*salāyathana paccayā phassō*)
6. Through sensational and mental contacts is conditioned sensation (*phassa paccayā vēdana*)
7. Through sensation is conditioned desire or craving (*vēdana paccayā tanhā*)
8. Through desire is conditioned clinging (*tanhā paccayā upādānaṃ*)
9. Through clinging is conditioned the process of becoming (*upādāna paccayā bhavō*)
10. Through the process of becoming is conditioned birth (*bhava paccayā jāti*)
11. Through birth are conditioned decay, death, lamentation, pain etc. (*Jāti paccayā jarā maraṇam*)

The reversal of these steps is one way of attaining **Nibbāna**. The pattern of teaching is said to be consistent with the twelve links in the **chain** of causation. The **chain** is initiated by ignorance and it is only by overcoming of ignorance

that the chain is sundered. There is no beginning or end in this cyclic process and it is not compared to a **chain**. In this and in many instances the Buddha stresses that the mind is supreme and is the most important aspect of the individual..

In Pali, consciousness (*Viññāṇa*) mind (*Manō*) and thought (*Citta*) are three terms for the same reality: that which has the characteristic of experiencing something. When citta is categorised as khandha the word *viññāṇa* is used. Of the five *khandha*, one is *rūpakkhandha*, the other three of the *nāmakkhanda* are *cetasika* and one *nāmakkhanda* is *citta*. Any thing that is *khandha* does not last, as soon as it arises, it falls away again.

An individual cannot avoid the features of a conditioned world. These factors are the natural factors of a conditioning world. The transcendence from dualism of the nature of conditioning is-

Gain - loss, obscurity-fame

Censure- praise, pleasure-pain

All worldly states are subject to change

Recognizing them is wisdom."

(Lābhō - Alābhō -Ayaśō -Yasō ca - Nindā-Pasansā ca Sukham ca Dukkham)

Thus the Buddha's doctrine can be summarised, as soullessness, Karma and rebirth, four noble truths, eight fold noble path or the middle way, characteristic virtues, the two essentials and **Nibbāna**. This supports the view that the Buddha is concerned with the various stages through which those who have accepted the Dhamma must pass, in order to achieve the ultimate - freedom from craving.

It is the ultimate goal, which is

" The cessation of becoming
The elimination of desire, of hatred, of illusion
The extinction of (all that is meant by) thirst
The real, the excellent, the clinging of all desires,
the elimination of *dukkha*
Freedom from ignorance, the cycle of rebirths all dis-
-content and longing completely extinguished."

It is realisable in this life. It should be understood that enlightenment is something, which to an individual grows day by day. It is the end of defilement. It is the end of all conditioned realities, which arise and fall away; there is no more rebirth, no more *nāma-rūpa*, which arise and fall away. To be able to transcend formlessness. **Nibbāna** is to eliminate the dependence of all things mind made by going beyond causation, and by being no more subject to **Karmic** energies.

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CHAPTER 2

PSYCHOLOGY, BUDDHISM AND SCIENCE

Psychology is formally defined as the Science of mind. Psychology is thus the study of the more complex forms of integration of the mind. It is a broad, dynamic field, with shifting emphasis and new discoveries about behaviour and the mind. Critical evaluation, valuable insights, and new direction in the study of Buddhism suggest that there is a very close similarity between Psychology and Thēravada Buddhism's teaching of mind. It can be assessed by the enormous emphasis the Buddha laid on the importance of the mind. Buddhism pivots round the concept of 'Mind'. The Buddha enunciates a psychology resolving the living being into mind and matter, which are in a constant state of flux. In studying the so-called individual (*Satta*) he resorts to a scientific method. He recognises the individual (in the context in which he used) as a whole psycho-physical energy. He studies the individual in a piecemeal fashion, yet, without losing the unity of *nāma-rūpa*. Taking a whole and breaking it down into parts and studying each part intensively is a common method of synthesis, putting the analysed parts together to create a scientifically facsimile of the original whole.

The individual experiences, feels, perceives, thinks about and is conscious. How this person behaves on the individual's own will (*cētanā*) past and present, now here, now there, the way he reacts to his own environment,

unlocking secrets of a mind that is conscious of its own being is explained in Buddhism in relation to time, space, and **Kamma**. Kamma is discussed later.

It invites questioning. How come? Why is it? What is it now? How did it come about? What effect does it have on his behaviour? In fact the Buddha asks the standard question in the scientific catechism. What? How? Why? His method and the Dhamma so developed are scientific in every sense.

The Buddha can be considered as a psychologist par excellence. Psychology is practical. It is used to improve the quality of human life. It is more than a mere description of how the mind functions, of what arises a certain reaction. It proposes prescriptions for change, helps people to modify undesirable habits, alter abnormal life styles and realise the fullest development of the human potential. The proof of a good psychological theory is shown in its useful practical application. Psychology is thus pragmatic, because it applies its scientifically gathered wisdom to improve the human condition.

Psychologists report behaviour they observe and attempt to make sense of these observed relationships, and to use them in predicting some future behaviour. There are direct parallels between these activities and those of the Buddha. The psychologists want a diagnosis, would want to know the etiology of the disease, and a favourable prognosis and a recommendation for treatment. The Buddha's main thesis, "The Four Noble Truths" is closely related to the Scientific method of medical science: disease, diagnosis, prognosis and treatment. Thus Buddhist psychology includes even psychotherapy or applied psychology. It is rejection of

a self and his affirmation of the possibility of liberation which gives it a unique theory of psychotherapy.

The goal in Psychology is improving the quality of life. It's the foundation of the whole psychological enterprise in Buddhism. The goal is far advanced and goes beyond, achieving quality of life and attaining **Nibbāna**. The quality of life forms the basis for attaining Nibbāna.

For any Scientist the most appealing aspect of Buddhism is its concern for the truth, which pervades the whole philosophy of Thēravāda Buddhism. Consistent with this appreciation of truth and its pursuits, the Buddha, insists on the empirical approach. He was applying the empirical method, when he stated, "try it and see." (ēhi passikō). He constantly expressed this attitude.

Buddhism says that there is nothing absolute in the world. Everything is relative, conditioned and impermanent. Mansel Davies says "denying the absolute and insisting on the relativity of all our knowledge of things, Buddhism shows an extraordinary depth of insight when it is remembered that the thesis was advanced two and a half millenium ago. It can have arisen only thanks to the Tathāgata's profound intuitive discernment. It is of a piece with his empirical approach"¹

..."No one should imagine that these scientific aspects are implicit in Gōthama's denial of the absolutes. All that can be claimed is that while whole areas of Graeco – European – Christian philosophy from Plato onwards, have to be written off as null and void, the open- minded stance, the Tathāgata remains valid in the twentieth century."²

► 1. David Mansel " A Scientist looks at Buddhism," Antoy Rowe Ltd. 10/1990 page- 59.
► 2. Ibid, page - 61.

Science too, is committed to the same approach, “try it and see”. Science arrives at results based on observation and experiments. The scientist thus modifies the previously accepted thesis. A Scientist does not stick strongly to dogmas. It is this attitude common to Buddhism and Science, which gives a near comparison of Buddhism and Science.

Abhidhamma (The Basket of Metaphysic) namely Buddhist psychology is highly logical and rational. In these we find the beginning of logic and the Science of debate. The Buddha’s exposition of the four types of questions proves it.

These elements of psychology of the Abhidhamma are absolutely unique in the history of religions. What is unique in Buddhism is the acceptance of the phenomenon of psycho physical energy in the place of self and its affirmation of the possibility in modern Psychology.

In the Sutta Piṭaka the Buddha refers to beings, objects, the attributes of beings, the world and things. He often expressed such statements as “I myself will go there”. At the same time he categorically states there is no “I, that all things are devoid of substance. This supports the view that he took the conventional (*vōhāra*) standpoint as well as the ultimate (*paramattha*) standpoint. Thus we find the ordinary conventional language “I, we, you” etc. as well as the philosophical language that does not admit “an individual, objects” etc. This is the distinction between the Sutta Piṭaka (The Basket of Discourse) and Abhidhamma. In the Sutta Piṭaka, he refers to the term I and in the Abhidhamma piṭaka (*Panñcakkhandha*) the five aggregates.

This accounts for the Buddha’s genesis, his understanding of the nature of individuals. To ordinary people if he had spoken in terms of a philosophy he would have served only a minority. At the same time, for the person who is interested in a more penetrating study of the doctrine, this specific language of concepts is introduced. This is quite clear in Cūla – Māluṅkya Sutta, where the Buddha remains silent to the fourteen questions put forth by Maluṅkaya.

The Buddha uses three methods of investigation in Abhidhamma: the empirical, the inductive and the deductive. In the **Dhammasaṅgī** (Classification of Dhamma) and Paṭṭhāna (Book of Causal Relations), out of seven considered as the most important books of the Abhidhamma Piṭaka, the inductive and deductive method of investigation, analysis and synthesis are evident. It is by these two methods that the Buddha arrives at the concept of non-self (*anattā*) and emptiness (*suññatā*) In order to arrive at the complete picture of reality, the two methods are combined. It is by his theory of dependent origination that he resolves it, as all these component parts are conditioned by and are relative to each other.

Through analysis, the Buddha arrives at the insubstantiality of person and phenomena. An individual is made up of components, just as the chariot is made up of wheels, axle, the body, the hood etc. Even a conscious, moment of experience comprises various components of matter, of sensation, perception, volition’s. In order to arrive at the complete picture of reality he couples the analytical approach with the synthetic approach. These psychological dimensions of approach are found in Science.

But dependence, the Buddha assumes is in relation to three dimensions: time, space and kamma. **Kamma** has its effects depending on time and space. An act done at a very distant point in time space can have its effects on an individual here and now. Therefore, conditionality is sequential and spatial and has *Kammic* dimensions. This is a consistent relationship between Science and Buddhism as conceived by Sir Edwin Arnold who says "I have often said, and shall say again and again, that between Buddhism and modern Science there exists a close intellectual bond. If there is any religion that would cope with modern scientific needs it would be Buddhism."

Christmas Humphreys refers to Buddhism as a spiritual Science."It appeals to the West, insists on self-reliance coupled with tolerance for the other's points of view, embraces science, religion, philosophy, psychology, ethics and art, points to man alone as creator of his present life and sole designer of his destiny."

Psychologists use a variety of methods to study how we sense, think, feel and act. Their methods are pragmatic, empirical, analytical, synthetical and introspective. All these methods were employed by the Buddha. But the Buddha possessed extraordinary mental power. They are called *Abhiññā* forms of super wisdom. They are the six Higher Powers consisting of five mundane (*lōkiya*) powers attainable through the utmost perfection in mental concentration (*Samādhi*) and one supermundane (*lōkuttara*) power attainable through penetrating insight (*vipassanā*). The six Super Wisdom Powers are (i) Magical Powers (*iddhi vidha*)

(ii) Divine Ear (*dibba sōta*) (iii) Penetration of the mind of others (*cētō pariyā nāna*) (iv) Divine Eye (*dibba cakkhu*) (v) Remembrance of former existences (*pubbē nivāsānussati*) (vi) Extinction of all cancers (*āsavakkhaya*). These powers enabled him to give a Science of Buddhist Psychology. In the *Dhamma cakkasutta* – the first sermon of the Buddha – he maintains that he was able to expound the Eight-fold Path, namely, the Middle path, by his super wisdom. The Buddha spoke convincingly of Worlds and Universes other than this World. Today all this is accepted as reality. He was able to establish such a theory by his super wisdom powers.

W. V. Zinn refers to this faculty as intuition. He insists that it appears independent of time and thinking. He maintains that normal perception operates like cinematography. Consciousness, according to him, consist in the perception of a number of mental impressions succeeding each other so rapidly, as to produce the impression of a continued and unbroken flow. However rapid the process, there are small gaps between mental impressions.

According to Theravāda Buddhism (Abhidhamma) it is even less than the millionth part of a billionth part of a second. It is definitely a time gap.

W. V. Zinn argues that "the only channel of intuition into the mind is through this small gap. That is why it is instantaneous. It is of such short duration and can be named a flash".

But the word intuition does not convey the concept *Abhiññāna* fully. Buddha attained these high powers through

utmost perfection, in mental concentration and supermandane powers attainable through penetrating insight.

Abhiññāna in Buddhist psychology accounts for many super mental activities, such as telepathy, clairvoyance, psycho-kinaesthetic, memories of past births, etc.

Neuropsychology comes very close to this explanation. Any thoughts process according to neuropsychology is a mediating process, connecting the stimulus and the response. Neuropsychologists call it the mind as well. Thus neuropsychology strikes a very near relationship to Buddhism. The main difference is, it is discussed in relation to a self. Thinking as a psycho-physical process is clearly explained by neuropsychology. It bears a close resemblance to the Buddha's theory of "thinking" "mind" and "consciousness"

We cannot agree with Zinn's argument that intuition occurs without the thinking process which it transcends. What Buddhism expounds is that it is a very advanced psycho – physical process of thinking and consciousness. It is achieved by insight mediation. Acceptance of intuition as an advanced state of absolute tranquility of mind as when one recovers out of the influence of an anaesthetic after an operation suggests that his concepts of intuition cannot be explained as abhiññā.

The Buddha developed the quality of intuition to perfection. That is why his philosophy and science have remained in accord and indeed ahead of modern science for 2500 years. All advances in human knowledge made by great men such as Newton and Einstein have been made with the help of intuition".

His argument that thinking only proceeds on the space time plane and has access to consciousness, but not direct to transcendental knowledge, as explained is not acceptable, as intuitive awareness cannot arise apart from perception, thinking or consciousness. It is not independent of the thinking process.

This view is maintained by Immanuel Kant, one of the greatest thinkers in recent times. Kant postulates the concept of two channels of perception, firstly **space and time** and secondly direct thought process of perception and he stated that it is the product of thought. He assumes that thinking could open all doors to transcendental wisdom.

Thus Zinn's argument that "Intuition is instantaneous, a flash of enlightenment, neither the product of thought, nor accessible to thought or to time" is not acceptable.

Although there are striking similarities between Buddhism and Psychology, in certain very relevant areas there is marked disagreement too.

Buddhism's forte is in its relation to Science. Bertrand Russell, makes the following challenge "Assuming physics to be true, how can we know it to be true? This question was answered by the Buddha 2500 years ago. He answered this question briefly.

"It is impossible, it cannot be, that a man with real understanding shall consider anything as a real entity". The West has failed to understand exactly the process of thinking.

The Buddha was the first to present psycho-physics to the world. Rhine bemoans the neglect of psycho-physics

in the West. In the book "Reach of Mind" he emphasises the need for psycho-physics in order to overcome the abuses and other great discoveries of Science. The Buddha was able to find a complete psycho-physical analysis of the individual by using his super wisdom on the basis of a clear distinction between phenomenon and **Nibbāna** (non-attachment or unformed).

This raises the question, "what is life"? Scientists are exploring the world of atoms. Science has proved that life is fundamentally energy a psycho physical energy. What is called life originates by the Causal Law. That is every cause has a result, and every result has a cause. Scientists have confirmed that all mammalian animals are capable of a rudimentary form of thought. Other animals possess instincts – rudimentary forms of perception. Scientists are beginning to realise that the human race on earth is an unusual form of life. On the galaxies, stars and planets in the universe exist varied forms of life. Some of this life is much more advanced than human, some at a lower level of development. The higher developed beings possess advanced states of perception than humans and may not have bodies which are perceptible to humans.

This idea was introduced by the Buddha 2500 years back. The Buddha went further and said that all this life, small or large visible or invisible, god or demon, or animal or spirits exists owing to the operation of Kamma or causal law. They are all subject to the same cycle of birth life death. They are all phenomena on the three dimensions space, time and kamma. Buddhism is concerned with truth. A Scientist

is also in search of truth, although the two mean two different things by the term. According to Ven. Walpola Rahula.¹ "It takes a realistic view of life and of the world. It looks at things objectively (*yathābhūtaṃ*). It does not falsely put you into living in a fool's paradise, nor does it frighten and agonize you with all kinds of imaginary fears and sins. It tells you exactly and objectively what you are and what the world around you is, and shows you the way to perfect freedom peace, tranquility and happiness".¹

So Buddhism finds a very close relationship with Science in this respect too. Truth pervades throughout Theravāda Buddhism. Most Scientists accept something as truth, after the most rigorous testing if it is supported by available evidence. There is no absolute truth in Science. If the truth has been accepted for a considerable period of time it stands. The difference is in this too.

Mansel Davies affirms that citing Newton's Law of gravitation. Newton's theory was extensively and intensively tested by scientists and accepted as accurate. But there was one small deviation persistently observed. Einstein was able to account for this deviation. This did not negate Newton's Law at all. It would have happened if Newton's Law was regarded as absolute. No scientist would have claimed it.

The Buddha did not define truth. His thesis was truth will prevail when craving, delusion and ignorance disappear. This freedom achieved he equated to **Nibbāna**. The Buddha resorted to the empirical method: "try it and see." The Buddha differentiates truth when he refers to conventional truth

▶ 1. Walpola Rahula - "What the Buddha Taught" Gordon Fraser 1959.

(*pāramattha sacca*). This generates the development of critical analysis before arriving at ultimate truth.

In Buddhism, as stated by Ven.W. Rahula there is no absolute truth. Everything is relative, conditioned and impermanent and interdependent. There is no ever-lasting absolute substance as self. The Buddha never forced anyone to accept what he propagated, by his super wisdom (*abhiññā*). Science is committed to "try and see". Such approaches lead to modifications of existing theories. A Scientist is not bound to accept an accepted theory. It is this essentially common attitude, which eliminates confrontation between Buddhism and Science."¹

Buddhism and Different Schools of Psychology and their Limitation

When Buddhism and Psychology are discussed it is relevant to speak about various schools of Psychology. It is a fact that Buddhism cannot be compared comprehensively to any of the behavioural schools, to psycho-analysis or Gestalt psychology. But it has a very clear akinness to Neuro-psychology.

Behaviour-psychologists denied the scientific values of such concepts like consciousness, thought, imagination, motives, mind, personality traits, attitudes, values and even cognitive processes. Inner states are seen as mere products of outer behaviour. Obviously it has no distinct similarity with Buddhism. Watson, the first major figure in behaviourism

asserts that Psychology must be only the science of behaviour. We are what we have been conditioned to become. Thorndike believed that learning takes place whereby an organism responds to a stimulus. Their theories tend to emphasize the idea that learning is essentially a mechanical matter and Skinner makes the individual, a passive object who has little insight or control over behaviour. The individual is manipulated and has lost the freedom to comprehend the significance of what is being done to him. Every stimulus results in a response, but the intervening mediation of thinking is denied. In short they throw out mental processes from Psychology. So it has no place in Buddhism. Conditioning as explained in Buddhism is a very complex process in relation to time, space and **Kamma**.

Freud's school of Psychology assumes that all behaviour is driven or motivated by powerful inner forces. Combining a penetrating intelligence with a dazzling literary talent, he approached the problems of human behaviour with fresh insight. One of Freud's most significant contributions was his emphasis on the unconscious. Behaviour that does not make sense or logic, is analysed as symptom of unconscious motives. Freud likened the mind to an iceberg with consciousness being represented by the small part above the water and the unconscious region being the large part beneath the surface. Thus the unconscious holds all memories, experience, reactions, feelings and needs that are not in our awareness. The unconscious is a construct of psycho-analytical thought. The layers of personality in Freud's "topography of the mind" are the unconscious, the

▶ 1. David Mansel "A Scientist looks at Buddhism" p-60. Anton Rowe Ltd. 1990.

subconscious and the conscious. The subconscious includes material that is of an immediate level of awareness.

Freud presents a structure of personality, a theory of human nature, stages of development, and defence mechanisms. His therapeutic process is a relevant area.

According to Buddhism each process of consciousness that arises during the period of one's existence, on a plane of existence, is generated by one or other of the sense organs, coming in contact with various objects and by the mind activating by itself. The manner in which the mind functions when it reacts to stimuli that appear before one or other of the five sense-organs is the same. When processes of consciousness do not arise in a being's life continuum the subconscious (*bhavāṅga*) alone continues to arise and pass away unceasingly. When the subconscious occurs, one is unaware of any other objects outside its own *bhavāṅga* object. Subconscious thought (*bhavāṅga citta*) operates mostly when one is asleep, during infancy, when the subconscious sets in, or when one is under the influence of anaesthesia, as also during periods of unawareness. Conditioned by the subconscious mind (*Bahvāṅgha manasa*) the mind object and attention, there arises mind consciousness (*manō – viññāna*).

However, when one is awake or in-between **Bhavāṅga** periods, mental processes arise and pass away depending on the advertence of the mind to various new objects that impinge across the mind from time to time, and of which one becomes aware. These *bhavanga-citta* continue to arise and pass away so long as no new objects impinge

on any of the sense avenues. This is called dipping into subconscious in Buddhism.

In Buddhism it is this **Bhavāṅga** that is referred to as subconscious. "Bhavanga means "The attribute of existence" *Bhavanga santati*" refers to the continuity of subconscious in the individual's sojourn in *Sansāra*. *Bhavāṅga-sōta* is the under-current forming the conditioning of a being. *Sōta* means a stream. So subconscious is a stream in which since time immemorial all experiences of the individual are stored and function concealed to consciousness, from where they emerge occasionally as subconscious phenomena, and approach the threshold of consciousness, or crossing it become fully conscious.

When an individual dies on one side and re-linking consciousness in the embryo has arisen and ceased, subconsciousness arises with exactly the same object that produced re-linking consciousness. This re-linking consciousness is in fact, the result of **Kamma** done in the past which had been remembered just before death. So long as the subconscious that has arisen since the moment of re-linking (birth) remains undisturbed, that subconscious arises again and again and keeps flowing like a stream, even in periods of sleep and at other times. This is how Buddhism comprehends the continuous arising of those states of subconscious in the life – stream. This is completely opposed to the concept of subconscious in psychoanalysis.

Freud is concerned more with abnormal behaviour than normal behaviour. Freud regards a great deal of psychosomatic illness as being due to a disorganisation of instinctual

life. He also called attention to the fact that human beings are organisms which at times are driven by forces within themselves, which they cannot easily control. Thus, there is no place for will or volition in his theory. It is merely mechanical. Freud believed that a great deal of the psychological functioning is not in the consciousness and hence he proposed the need for therapeutic techniques to gain access to those important impressions of unkind behaviour. In Freud's theory of the topography of the mind, are the unconscious, subconscious, and the conscious. The subconscious includes experiences that are just beneath the surface and the unconscious houses the basic determinants of personality.

Thus Freud's theory of subconscious cannot be compared with the Buddha's theory of the subconscious. Freud's view is very negative and far too deterministic and mechanistic. The role of will is not taken into account. His subconscious and unconscious have most of the suppressed, repressed unhappy traumatic experience of early childhood. He placed undue emphasis on feelings, ignoring cognitive behaviour. Freud used cognitive components such as recall of early experiences, interpretation and making of unconscious conscious and making the effective component to facilitate client insight. It involved the client's re-experiences working through feelings associated with past traumatic experiences. The Buddha had none of it. He always used the cognitive emotive technique as in the case of Kisāgōtami, Patācārā and Ambapālī. It is through wisdom, morality and mental culture that he advocated the development of the

individual. The Buddha interpreted the subconscious in relation to saṃsāra. The subconscious according to him is a psycho-physical energy, never ending until one attains Nibbāna. It is not the home of repressed experiences. Buddha's theory of subconscious is life continuum which cannot be changed by certain techniques. It flows like a stream till one attains. Nibbāna. It is conscious behaviour that can be changed by one's determined will power. It is entirely a solo effort and it is the individual alone that can bring about a change in consciousness, with the guidance and directive function of language by a proficient individual.

Alfred Adler, Carl Jung, Karen Horney, Erick Fromm and Sullivan are the other psycho-analysts who developed a social psychological view. While each of these theorists adapted and extended Freudian theory, they have made their own distinct contribution of Psychology. Due to limitations of the subjects. The writer will not discuss these theories.

Gestalt Psychology is concerned in the first instance with the problem of perception. They proposed that the experience of a phenomenon as a whole should be taken as the prime fact. A person is capable of self-direction and the individual must take responsibility for his own life. They believed that the motivation for this process is because of the inherent goal for self-actualisation. The most significant concept in Gestalt Psychology is 'present' or now. The other aspect is the stress on the individual's responsibility for his own behaviour. These aspects are in some ways akin to the kammic factor in Buddhism. Perceptions as interpreted differ from that of Buddhism.

Jean Piaget's Theory of Cognitive Development and intelligence is about the gradual acquisition of the capacity to symbolize events or to develop inner representations of external stimuli. He gives a very important role to the five senses, but does not account for mediating processes. The role of the five senses is closely similar to that of Buddhism. Piaget speaks of schematas, which an individual acquires through interaction between the individual and his environment. Here schemata is akin to experiences from a stimulus through the sense organs. It is cumulative – the previous schematas forming the base. The role of the five senses and the cumulative effect of experiences in the development process bear resemblances to the role of thinking and the *Kammic* effects of experiences in Buddhism.

Neuro-psychology is defined as the study of the more complex forms of integration or organization in the behaviour of the mind, which determines the behaviour. It includes also the study of the processes such as unconsciousness, consciousness, perception, sensation thinking, emotions, attention that are involved in organizing the behaviour and refers to the pattern or combination of different segments of behaviour in relation to each other. Neuro-Psychology is concerned with Psychology as a science. Mind is used in neuro-psychology to refer to processes inside the head that determine the more complex levels of organization in behaviour. Mental processes are the focal problems. Neuro-psychologists believe that all behaviour is affected by sensation all the time.

Some behaviour shows a close temporal relation between stimulus and response and it depends on straight

through connections in the Central Nervous System. Other behaviour does not show the direct relation and the connections are not straight through. The first kind is reflexive or sense-dominated, the second kind is higher behaviour depending on mediating processes (ideas, thinking, mind), that is defined as the higher activities of brain. "Such internal activity, infinitely more complex than those words can suggest, is mind,"¹ says Hebb. Given the same sensory input, higher behaviour varies from one time to another, what the response will be is not determined by the stimulus alone. This point confirms that mental activities play a vital role.

Higher behaviour arises when there is a delay between stimulus and response. What bridges the gap is thinking. The stimulus gives rise to thoughts or ideas that continue during the delay period, and thus cause the response.

Neuro-psychologists contend that a mediating process can be excited by other mediating processes instead of its own sensory event, and when a number of mediating processes interact in this way, being excited by each other as well as by sensory events, the result is thinking; so theoretically a mediating process is defined as an elementary component of thought. Consciousness is a complex thought process.

The mediating process that does the holding is apt to introduce selectively into the behaviour, in either or both of two ways, in the formation of attention and set. Accordingly these also mark the higher behaviour. Attention, according

1. Hebb D.O, P-85, "A Text Book of Psychology" W.B. Saunders Co., London - 1996.

to Neuro-psychology is selectivity of response/motor, rather than sensory. Very often attention and set go together. Attention is thus defined as an activity of the mediating process, which supports the central effects of a sensory event, usually with the implication that other sensory events are shut out. Thus behaviour is under the joint control of sensory and mental processes.

Volition represents a predominant role in Buddhism. Volition has no place in Neuro-psychology. It is considered as behaviour that cannot be predicted from a knowledge of the present environmental stimulation alone, because a systematic variability is introduced by mediating processes. Volition in Buddhism is nothing but **Kamma**, which is generated by body, mind and speech. It is a mediating process and is related to space and time. Consequently in Neuro-psychology the term volition and will have to disappear, as it accounts for behaviour of the present life only. Volition refers to the selective effect of mediating processes in behaviour.

These facts prove that Neuro-psychology is in agreement with the Buddhist analysis of consciousness but not with the theory of selflessness (*anattā*) and volition. Neuro-psychology, as Buddhism does, has developed a way of thinking, about man's behaviour and the mind that controls behaviour.

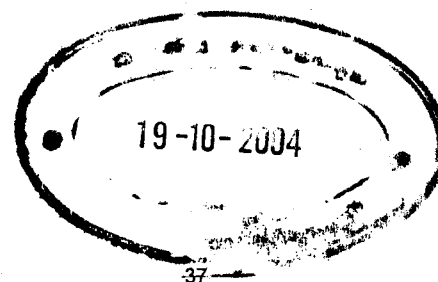
But Neuro-psychology collapses in its exposition, when we consider Buddhist psychology, in a more exact sense. Buddhist psychology (**Abhidhamma**) could be summed up in four words: consciousness (*citta*) mental

factors (*cētasika*), physical aspects (*rūpa*) and cessation (*nibbāna*). What Neuro-psychology fails to explain, is the role of **nibbāna** and *anattā* (selflessness). So a marked distinction is evident in this. The Buddha explicitly states that the individual is non-materialistic and what exists is a psycho-physical energy. Neuro-psychology observed that mind is the kind of activity of the brain and is an electro-chemical process. This view too has some resemblance to the Buddhist view.

Physicists are in agreement with the Buddhist concept of selflessness (*anattā*). Scientists now know that the physical body, once considered as a solid form, is actually made up of billions of whirling atoms expressing themselves at particular frequencies. They also know that matter can neither be created nor destroyed, only transformed into energy and back once more into matter, again depending on its rate of vibrations, a theory which validates the theory of **Kamma**.

The Buddha possessed the higher powers of super wisdom (*Abhiññā*). These powers enabled him to present a science of Buddhist psychology.

In the next few chapters, the Buddha's main teachings will be dealt with bearing Psychology particularly in mind.



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CHAPTER 3

THE ESSENCE OF BUDDHISM

In the *Dhammacakkappavattana-Sutta*, the first sermon of the Buddha, the gist of Buddhism is enunciated (Vide Appendix 4). It was preached to the five disciples with whom he first associated for sometime, when in search of release from existence. He left them when he realised that the extreme self-mortification to which they resorted would not be helpful in achieving his goal. Dhamma as discovered, by the Buddha himself is summed up in the four noble truths namely about the universal sway of suffering, its eradication and the path leading to its eradication. The Sutta is the quintessence of the Buddhist teaching. It constitutes all that is necessary for understanding Dhamma and enlightenment. Each of these truths has three aspects, so altogether there are 12 aspects. There is the statement, then the prescription, and the result of having practiced it. This indicates a very reflective pattern, which contributes to the development of the individual's mind in a reflective way.

Dhamma here means wisdom or knowledge and *cakkappavattana* means establishment. Dhamma may also be interpreted as truth, *cakka* means wheel. "Dhammacakkappavattana" would therefore mean – The turning or the establishment of the wheel of truth.

In this most important discourse, the Buddha expounds the Middle Path, which forms the essence of

Buddhism. He criticises the futility of indulging in excessive pleasure, as well as the irrationality of self-mortification, as neither leading to perfect peace or enlightenment. This discovery was entirely his own and he maintains this as the most practical, rational and beneficial path leading to perfect purity and absolute deliverance. After having discovered the middle path he formulated the noble truths. At the outset itself the Buddha cautioned the five disciples to avoid the two extremes. There are two extremes, which should be avoided by a recluse (*pabbajita*). It must be remembered that special emphasis was laid on *pabbajita*, which means a recluse. The recluse should not be addicted to this painful method of self-mortification, which is painful, ignoble and profitless. He said indulgence in sensual pleasures is base, vulgar, worldly, ignoble and profitless.

In explaining self-mortification he deletes the words base, worldly and vulgar. It is a recluse who renounces his attachment to pleasures. The Buddha, who himself experienced the futility of self-mortification describes it as profitless. He said, it only increases suffering instead of diminishing it.

The Buddha reaffirmed that evaluating both these extremes he realised the value of a middle path. It was his own discovery and named it the middle way, which leads to peace, higher wisdom, enlightenment and nibbāna.

Prefacing the discourse with his newly discovered middle way, the Buddha expounded the four noble truths and enunciated the four noble truths as the foundation of his teaching.

The first truth is the universality of *dukkha*, which, for want of a better English equivalent, is rather inappropriately rendered as suffering. The word suffering, is not interpreted in the literal sense of enduring pain of mind and body. It means something very broad, and penetrating. In terms of feeling *dukkha* means that which is unbearable. As an abstract truth *dukkha* means that which is unbearable. As an abstract truth *dukkha* is defined in the sense of contemptible (*du*) emptiness (*kha*). The world exists on suffering which is contemptible. It is empty, devoid of any reality, hence it is void. *Dukkha* therefore means contemptible void.

In the Dhammacakkappavattana Sutta, the Buddha defines suffering as birth, disease, decay, death, separation of loved one, union of unloved ones, denial of what one wishes, intensity of the five aggregates. There are thus eight bases of suffering that a human being experiences.

It has a penetrating psychological meaning and includes deeper concepts as impermanence and insubstantiality. The Buddha maintains life is in a state of flux. There is no individual as such but only a state of arising and dissolution. The individual, which is nothing but a mental and physical phenomenon is only a psycho-physical energy. Mind or *nāma* is nothing but a continuous process of thought and consciousness undergoing sweeping transformation. At this moment, a pleasant feeling arises, the next moment a painful feeling; this moment one state of consciousness, the next moment another arises.

It is this characteristic of life that the Buddha declared as the first among the three characteristics of an individual

namely suffering (*dukkha*). The Buddha reiterates that which is transient is subject to suffering (*yadaniccaṃ taṃ dukkhaṃ*). The universality of suffering is the inevitable result of the transient nature of life- the impermanence (*anicca*). Everywhere is found a perpetual change of material and mental phenomena. The individual, in the absolute sense is nothing but a perpetually changing process. This process has gone on since time immemorial and before one's birth and will continue even after death. The five aggregates—namely the individual does not constitute any real ego entity and the belief of an ego-entity is an illusion and is suffering.

It is not a pessimistic view-point of life, as advocated by many critics of the Buddha. In the Samyutta Nikāya there is a very relevant reference about happiness, how it originates in relation to dependent origination.¹

Suffering leads to confidence (*saddhā*), confidence to rapture (*pāmojja*), rapture to joy (*pīti*), joy to tranquillity (*passaddhi*) to happiness (*sukha*), happiness to concentration (*samādhi*), concentration to knowledge and vision of things as they truly are (*yathā bhūta ñāṇadassana*), the knowledge and vision of things as they truly are to repulsion (*nibbidā*), repulsion to non-attachment (*virāga*), non-attachment to deliverance (*vimutti*) deliverance to the extinction of passion (*khayañāṇa*) i.e. to arahantship. This makes it clear how suffering can contribute to happiness and ultimately to arahantship. Although the word *dukkha* in ordinary usage means suffering, the concept does not connote that.

► 1. Anguttara Nikaya Ch. VIII. ed. Devamitta Thera, Colombo 1929.

The Buddha recognises happiness in life. He speaks of three different types of happiness. In the Anguttara Nikaya he expounds a list of happiness. They are happiness of sense pleasures and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness. The high spiritual states are included in *Dukkha*. Speaking of worldly happiness, the Buddha says that the acquisition of wealth and the enjoyment of possession are two sources of pleasure for a layman that constitutes as happiness. It is a source of extreme hindrance to peace to a recluse. In Buddhism joy (*pīti*) is one of the seven *bhojjanga* (factors of illumination) that are essential qualities to be developed in the realisation of *nibbāna*.

In the Majjhima Nikāya expressing the spiritual happiness of *jhānas*, he emphasizes that they are impermanent (*dukkha*) and subject to change (*anicca dukkha viparināmadhamma*).

With regard to sense pleasures the Buddha is realistic. He describes three kinds of experiences in relation to sense pleasures (a) attraction (*assāda*) (b) unsatisfaction (*ādinava*) (c) liberation (*nissarana*).

The Buddha views *dukkha* in three different aspects (i) *dukkha* as daily suffering (*dukkha – dukkha*) (ii) *dukkha* as produced by change (*viparināma dukkha*) (iii) *dukkha* as conditioned states (*saṃkhāra-dukkha*). *Saṃkhāra –dukkha* is the most significant philosophical aspect in relation to the four noble truths. Touched upon briefly above, it needs elaboration in relation to the Buddha's theory of soullessness.

What is necessary is a thorough understanding of suffering how it comes about, and how it is got rid of.

To speak of suffering of "person" is absolutely incorrect in Buddhism. The so-called person or being is in the absolute sense nothing but a perpetually changing process. For it is not a person but a psycho-physical process that is subject to transience and suffering. Today it is proven that the being changes from moment to moment. Old cells are continuously breaking down. Neurons die in astonishing numbers, estimated to be about ten thousand everyday of one's life. Our mental life is a continuously changing process of feeling, perceptions, volitions, and states of consciousness. An eternally arising of feeling, perceptions, volitions and states of existence is Samsara the process of arising and passing away, of growing and decaying, sorrow, misery and despair.

The second noble truth is the origin of suffering. The Buddha says it is craving which renews a being and it is accompanied by passionate clinging, seeking delight, now here now there. That is the craving for sensuous pleasure, for becoming and for extinction. (Samyutta Nikāya LVII II).

It is on an understanding or insight into phenomenality, and destroying the craving for that phenomenality that one can extinguish the origin of suffering. The Buddha stresses that all suffering originates because of greed, hatred and ignorance. He explains that nothing in the world can come into existence without a cause. The law of cause and effect operates in the origin of suffering. The whole destiny of an individual results from causes of this life, as well as of

previous existence in samsara. It further explains that the future life, will result from the seeds sown in this birth and former lives.

Many misunderstand this concept in relation to rebirth. Rebirth does not mean transmigration as recognised in the Hindu doctrine of reincarnation. There is a very distinct fundamental difference between the two doctrines. In Hinduism there exists a soul independent of the body, which after death, leaves its physical envelope and passes over to a new body. It is quite different in Buddhism. Buddhism does not believe any existence of mind apart from matter. All mental phenomena are conditioned through the six organs of sense and without these it cannot exist. According to the Buddha, mind without matter is an impossibility. Both physical and mental phenomena are subject to change, and there is no ego entity or solid persisting. The present psycho-physical phenomenon is dependent on causes prior to its birth. Every action or behaviour is subject to the moral law of cause and effect or **Kamma**. The present birth is the result of the craving for life in a previous birth and the craving for life in this birth is the cause of life process after death. It may appear here as man, there as animal, and elsewhere as invisible being. This craving may be for sensual pleasures, for this life or for **nibbāna**. In whatever type, it is the predominant contributing factor to suffering. It is craving that results in petty quarrels, tension, terrorism, war. All social, economic, political, national and international problems are the result of this craving.

It is quite necessary to understand how craving produces rebirth or re-becoming (*punabbhava*). To comprehend

it we must understand the theory of **Kamma** and rebirth. The theory of **Kamma** is the principle of cause and effect. The Buddha explained which cause would bring about which effect. The bad deeds one does will bring about their own results. This is the theory of **Kamma** and **Vipāka**, (cause and effect). Every volitional act produces its effect. What is difficult to comprehend is how the effect of a volitional action may continue to have its reaction even in a life after death. It is on the teaching of soullessness (*anattā*) that the whole edifice stands or falls. A being is nothing but a combination of psycho-physical energies. When a person dies the body disintegrates and is transferred to energy. It is an accepted scientific fact that matter cannot be destroyed. It transfers itself to energy and that energy will transform itself to matter. There is simply a transference of **Kammic** energy.

This has to be explained in greater detail. In the **Dhammakkpavattana Sutta**, it is this craving (*tanhā*) which generates re-existence and re-becoming (*pōṇōbhavikā*) and which is tied up with passionate greed (*nandīrāgasahagatā*) and which finds fresh delight now here now there (*tatratatrabhinandinī*) namely the craving for sensual pleasures (*kāma-tanhā*) a craving for existence and becoming (*bhava-tanhā*) and a craving for non-existence (*vibhava-tanhā*).

(*Kāma-tanhā*) is very vividly expressed to Ven. Ananda by the Buddha thus: "I see no single form as so desirable, so intoxicating and so distracting, such a hindrance to gaining unsurpassed peace from effort—that is to say, monks, as a woman's form." Then Ven. Ananda asks, "What if they look?"

The Buddha answers "Then don't look." This remark of the Buddha is to show the possibility of the pleasure seeking of a normal sensuous nature in frustrating the craving to achieve *nibbāna*. It is a fact of experience, that it is sorrow, and asks him to identify these experiences as suffering.

It is interesting to note that craving is not the first cause for suffering. As enunciated in the *Dependent Origination*, everything is interdependent, relative and conditioned.

Craving which is recognised as the origin of suffering (*dukkha*), depends for it arising on sensation (*vēdanā*) and sensation arises because of contact (*phassa*) and it goes on like a circle in the (*Conditioned Origination*). Craving by itself is not the first cause.

The Buddha says it is craving, hatred and ignorance that cause suffering (*kammam*). This stretches to a vast areas of existence. "Oh! Ananda, thus far there is birth, decay, death, passing away from this existence and being born in another; then for an appellation or reference to by name, thus for an illusion to a doer or a doing, thus for conventional reckoning of persons, thus far is the range of activity of wisdom, thus far does the rolling on of the wheel of life go for the postulation of a life, like the present one. It is only so far as name and form (*nāma-rūpa*) co-exist with consciousness (*sōta viññāṇa*). "Sansaric consciousness of paticca samuppada.¹

The third noble truth points out that through the cessation of craving, hatred and all ignorance egoism, of

1. *Digha Nikaya III* p-145, cited by Ven. Dhammavihara in *correct vision & life Sublime* P&P, Colombo.

necessity all suffering comes to an end. So no new rebirths arise. That is **nibbāna**. **Nibbāna** is a happy state devoid of birth, disease and death. Nibbana is not the result of a cause. The main objective of a Buddhist is to realise **nibbāna**. Samyutta Nikāya states: "One is finally free from joy and pain, from the form and formless. And where earth, water, heat, air no footing find, where burns no lighting, stars, nor shines the sun, where the moon sheds not the radiant beams, and yet, the home of darkness is also not there."

The point here is that all that is subject to arising is subject to ceasing. What it really implies is a universal pattern. So no attachment should be made. The individual is blindly attached to sensory consciousness. Out of ignorance, the desire for sense pleasures grows. By laying aside these cravings, the individual experiences *nirōdha*, the cessation of suffering. Cessation is the natural ending of any condition that has arisen. When it has ceased, *nirōdha* is experience of cessation, emptiness, non-attachment. **Nirōdha** means **Nibbāna** which means non-attachment.

Then the Buddha identifies the diagnosis of the ills of man as sorrow and proposes a prescription, namely a way of life for their eradication. He teaches how through the extinction of craving, hatred and ignorance all suffering is extinguished and liberation from *saṃsāra* is achieved. An individual in the course of *saṃsāra* suffers physically and mentally. He is assailed with sickness, old age and death. Mental stress and strain is part of his life in the world. Even a loving kiss is stressful say psychologists. The Buddha sensitizes the individual to these factors and teaches him the need to eliminate them. He declares how through the extinction of

suffering by overcoming craving, hatred and ignorance, liberation from *saṃsāra* can be attained.

The individual by his all powerful mind, by reasoning (*mānssa ussannatāya*) is capable of accepting what is good or worthy (**kusala**) or rejecting what is unworthy (**akusala**). Thus he is expected to regulate his reactions to the never-ending stimuli that bombard him in life.

Both suffering and craving can only be extinguished by following the middle way and attaining **nibbāna**. This is the fourth noble truth. It is through earnestly following the noble eight-fold path of inward perfection i.e. right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration and peace of mind that one attains **nibbāna**. This eight-fold path aims at developing wisdom (*paññā*) through developing concentration of mind (*samādhi*), based on morality (*sīla*)

The Buddha's first sermon was preached to the five monks who believed in strict asceticism. He asked them to avoid both extremes of self-indulgence and self-mortification, as neither leads to perfect peace. The former retards one's spiritualness, the latter weakens one's intellectual capacity.

Right understanding (*sammā diṭṭhi*) is explained as the intellectual grasping of the four noble truths. It has to be developed through reflection. The four noble truths is to help one to use one's intelligence and ability to contemplate, reflect and think rationally. The key-note of Buddhism is right understanding.

The second factor in the noble eight-fold path is right thought (*sammā-sankappa*). Right understanding leads to right thought. It is right intention to be free from all suffering. "Sankappa" means 'vitakka' which is a mental state that eliminates revenge, hatred, harmfulness and wrong ideas and helps the individual to attain **Nibbāna**.

The role of *samma-sankappa* is two-fold. It eliminates evil thought and develops pure thoughts. Right thought constitutes *nekkhamma* (renunciation), *avyāpāda* (loving kindness) and *avihiṃsā* (non-violence). All human beings experience attachment, hatred, jealousy and ill-will. It is coupled with ignorance and is the cause of craving. By overcoming these totally, one attains arahantship. Then one's stream of consciousness gets perfectly purified. By one's own intuitive insight, it is possible, to give up egoism, which results in the disappearance of hatred.

An individual renounces the world pleasures in order to overcome attachment, selfishness and self-possessiveness.

By right thought he overcomes hatred, aversion, ill-will (*vyāpāda*). We must cultivate loving kindness because it is the same as metta which means loving-kindness. It is compared to that of a mother's love for her only son. It embraces all living beings, humans and animals.

Sammā Sankappa includes *avihiṃsa* – which is non-violence or compassion and also *karunā* (kindness). Kindness denotes the tender feeling, which enables one to empathise at the suffering of others. It is compared to the characteristics of a loving mother, whose thoughts, deeds

and actions are directed to relieve the distress of her only child. A person with compassion or *karunā* cannot tolerate the suffering of others. All forms of cruelty can be eliminated by *karunā*. A person who is free from selfish desires hatred and selflessness lives in perfect peace.

The third factor is right speech (*sammā-vācā*). Right thoughts contribute to right speech (*Sammā vācā*). It means refraining from lying, slandering, using vicious harsh words and frivolous, vain irresponsible and foolish talk. Speech is one of the factors that generate *kammic* actions. A person with right thought does not use rude and harsh speech. He is pleasant and his speech is benevolent and kind.

The fourth factor is right action (*sammā-kammanthā*). An individual has to abstain from killing, stealing, misappropriation and sexual misconduct. This kind of behaviour is the result of craving, anger and ignorance. A person who refrains from these actions is peaceful, serene and pure in life.

Right livelihood (*Sammā-ājīva*) is the fifth factor. An individual should abstain from wrong means of livelihood such as trading in arms, breeding animals for slaughter, producing intoxicating drinks, drugs and poison, organising institutes for sexual abuse, trading in adulterated food items. Man must live by right means. In the case of monks, hypocritical conduct is also an aspect of wrong livelihood.

The sixth factor is right effort (*Sammā-vāyāma*). It is fourfold. They are (i) Effort to avoid evil practices that are already there. (ii) The endeavour to prevent the arising of new evil and demeritorious deeds. (iii) Effort to develop

un arisen good and beneficial states of mind. (iv) Effort to maintain the good that has already arisen.

In relation to the concept of *karunā*, where the individual is solely responsible for his own behaviour, effort plays a predominant role in the noble eight-fold path.

Right effort leads to right mindfulness, (*Sammā sati*) which is the seventh factor. Constant mindfulness in bodily action, feeling, thinking and mental objects and speech helps in eradicating thoughts of craving, permanence and egoism.

Right concentration (*Sammā samādhi*) is the eighth factor. It means the one-pointedness of the mind. A mind that has been developed to intense and deep concentration is very powerful and is capable of gaining insight and even supernormal wisdom (*abhiññā*) and contemplation of the true state of the four states of mind (*satipaṭṭhāna*). This means dwelling in the four states of mind, which are body, sensation mind and dhamma.

Morality regulates word and deed, concentration controls the mind and wisdom helps the individual to extinguish craving which creates suffering for him in *Samāsāra*. The eight factors of the path is in reality one complete path with its components which may be summed in three stages of training *sikkha*. The first two are groups under wisdom (*paññā*), the next three are grouped under morality (*sila*) and last three in mind culture. It is accepted that in order to attain Nibbana, these factors should be developed with morality as the base, followed by mind culture (*Samādhi*) and wisdom (*Paññā*). They are not separate groups. In the development

process of the mind they all act as a whole, mutually supporting each other. They do not occur in a linear way, in sequence. They arise together.

These eight factors are *cetasikas* as stated in the four classes of supramundane consciousness (*lōkuttara citta*), whose objection is *nibbāna*.

There are many levels of understanding Buddha's tendency of the four noble truth. The individual who offers flowers and food at the statue of the Buddha generates a wholesome act, with his mind pure and generous. This will bear its fruits accordingly. That grand old lady who observes *sil* consistently on full moon days will bring its results accordingly. Her mind is serene and contemplative and her mind is in deep concentration. It is this wholesome mental state of the old lady, which will bring its results accordingly. Every good action brings a good result to the person who performs it. The erudite scholar, who studies the doctrine and gains insight, contemplates on the wisdom of the Buddha and understands the origin and the cessation of suffering, and thereby gains merit by his actions. Even such a scholar by a penetrating study of the doctrine, may believe that it still make sense to pay respect to the Buddha. It is this understanding combined with the destruction of craving that will help the individual to eradicate the origin of suffering. This is no easy task however environment is so complex, that every second the individual is bombarded with varied stimuli. The individual has to adjust himself to a complex process where the six senses play a vital-role. The individual has to evaluate his own state of mind and be able to understand the motive of behaviour. Through the understanding of the four noble truths

he can understand his own mental state. This will enable him to interpret which causes bring wholesome effects in his life. The four noble truths can be verified in daily life.

Once an old uneducated lady found her young son accused of stealing a golden chain. She was frantic to convince me that her son was innocent. The owner of the chain insisted the culprit was her son. In desperation she exclaimed "aniccam, anattam dukkham" (impermanence, soulessness and suffering is the lot). This shows how the four noble truths are verified in every day experiences of an individual in Sri Lanka. It was so satisfying to me to find that the essence of Buddhism is being verified in daily life.

In order to attain **nibbāna**, one should develop a certain "skill" of conduct. It is not an ordinary easy way of development. It is a skill based on understanding, will-power and repeated practice. It is a deliberate, conscious and incorporated effort, so that it results in effortless conditioned behaviour. In the discourse on the Foreign Cloth (Middle Length Sayings II, No.88) reference is made to 60 wholesome deeds, wholesome speech and wholesome thoughts. King Pasenadi asks Ven. Ananda what is wholesome of skilled bodily conduct? "But what really, revered Sir, is skilled bodily conduct? Whatever the bodily conduct, sire, that has no blemish. " But what revered sir, is the bodily conduct that has no blemish? "

Whatever the bodily conduct, sir, that is non-injurious"

And what, revered sir, is the bodily conduct that is non-injurious?"

"And what, revered sir, is the bodily conduct that is joyous in result.

"Whatever bodily conduct, sire, does not conduce to the torment of self and does not conduce to the torment of others and does not conduce to the torment of both and of which the unskilled states dwindle away, skilled states increased much. This is to be accomplished culturing the mind (insightfully) through *jhāna* practices. It is through meditation (*vipassanā*) that one can develop this skill. *Samatha Bhāvanā* (Tranquil-Meditation) will contribute to temporary freedom from unwholesomeness, from craving, anger and ignorance. However, in *samatha*, defilements are not eradicated. Although the individual is not enslaved to sense-impressions during the moment of deep observation (*jhāna*) he still clings to them when the mind (*citta*) is no longer *jhāna citta*. The *jhāna* are impermanent. They do not last. Moreover he may cling to the joy of *jhāna*, which is not associated with sense-pleasures, or to equanimity, which can accompany *jhāna citta*

Wisdom is necessary for the development of *samatha*. But that wisdom cannot eradicate defilements. The wisdom developed in insight meditation or *vipassanā* can eradicate all defilements. In *vipassanā*-wisdom eliminates ignorance, the root of all defilements, even the most subtle feelings of craving. Thus wisdom is a skill, it is the right understanding of the eightfold path. The eightfold path leads to **nibbāna**. One can attain **nibbāna** also by utilising one's super wisdom. This method is called (*abhiññāna*) which is an advanced stage inherited by the individual in his previous life or lives.

Even this is a skill. The four truths are systematised. Its structure consist of the four truths.

The essence of Buddhism is exclusively devoted to suffering, the mental processes in its normal functioning to the rectification of such behaviour and to the solution of these causing psychological conflict. Here Buddhism is clearly in the compared area of psychology, which is mainly concerned with behaviour. The chief interest of Buddhism being its exposition of the origin and cure of human conflict, called suffering brings it in line with psychology. The essence of Buddhism, which even in its ethical aspect is more psychology than religion.

Suffering in Buddhism is an accompaniment of human experience. In Psychology too, the individual interacting with his environment experiences stress throughout his existence. It is said that every individual is suffering from the "disease of civilization" - the stresses induced by environment.

They are emotional responses, anger, sorrow, elation, ecstasy, despondency, frustration, irritation, rage, fury, jealousy and many more. They also show up behavioural changes such as poor concentration, forgetting, inability to get along with others. There is the third type of emotion which is physiological changes such as headaches, backaches, high blood pressure, etc. and at a cognitive level, manifestations of lowered self-esteem with feelings of helplessness, and hopelessness, leading to depression.

The Buddha's analysis is very penetrating, philosophical and psychological and the presentation is well-structured.

When he states sorrow exists, it may be that the above aspect is reconginsed by him. It is a skillful reflection, it is a way of bringing an acceptance into the mind, a recognition rather than a reaction. Though that is rather superficial, it is related to the theory of impermanence and soullessness and is scientific in Buddhism. Then he states it should be understood. The necessity of understanding is stressed in Buddhism. The Buddha says " I have understood it". Thus the individual is motivated and he gives the assurance that it is possible to achieve it based on his own experience. What an intelligent way of stating! The psyche of the individual is in the forefront. Unlike in Psychology it is not related to this life. It goes beyond it to time and space. It is the acceptance of the theory of insubstantiality and impermanence that is of interest in Buddhism. The difference lies in that.

The middle path is also a very important aspect in Psychology. The thesis of an intermediate level of arousal is very similar to the middle path in Buddhism. It is believed that the activity level of the individual varies from the low-level to the high level. The capacity of sensory stimulation to guide behaviour is poor when arousal is low or very high. With very low arousal, the sensory input does not fulfill its task of guiding the individual. With too many stimuli the individual is prevented from reacting selectively to the correct stimuli. It has been proved by experimentation that an intermediate level of arousal produces optimal performance.¹

It is accepted that, there will always be demands to perform necessary tasks in life. Living with stress stimulates

1. Anguttara Nikaya. Ch. III ed. Devamitta Thera Colombo 1929.

a complex system of the hypothalamus, the cerebral cortex, the reticular formation, the limbic system, the autonomous nervous system and the endocrine system. This complex physiological response marshals the body's full energy resources almost instantly.

It does so without conscious preparation—which would waste precious time and not reflect on it is in order. This complex system is responsible for emotions, thinking, action, attention, emotion, motivation, higher thinking processes, consciousness and memory. In Buddhism mind and body is a phenomena and is an energy. In Psychology although they are referred to as physiological responses, according to neuro-psychology they are energies. Suffering too includes all mental factors stated above. Stress as implied in Psychology cannot be compared to suffering in the Buddhist context. But it has some close similarities, and it is fair to conclude that it is an aspect of suffering that is denoted by stress. Psychology is not so advanced as Buddhist Psychology which admits the existence of suffering and stresses the need to understand suffering, as the Buddha himself has grasped it.

The Buddhist thesis of suffering is very well structured with its three aspects and its four stages namely (i) Diagnosis of suffering with its eight factors (ii) Cause of suffering (iii) Remediation (iv) Methodology of remediation. In essence, Buddhism is a very skillfully and carefully constructed Psychology.



NOTES AND REFERENCES

1. *Anguttara Nikāya*, ed. Devamitta Thera, Colombo 1929.
2. *Samyutta Nikāya LVII II*, (PTS edition)
3. *Digha Nikāya, III* cited by Ven. Dhammavihara in "Corrects vision and life sublime P & P Co., Colombo.



CHAPTER 4

CONSCIOUSNESS AND EMOTIONS

State of Consciousness

The starting point of Buddhism is the fact of universal suffering, and it is stated as the first Noble Truth.

Suffering is a problem of consciousness, as that which is conscious only can “undergo” suffering. Consciousness itself is also subject to suffering. That is due to ignorance, or delusion. Ignorance is a psychological state of confusion, bewilderment and stress. It may even take one obsessive character, making for a rigid, encapsulated mentality. It is a contributory factor and a companion of craving and hatred. Craving (*lōbha*), hatred (*dōsa*), ignorance (*mōha*) are the factors of disharmony and sources of social, mental and physical conflict. In Tibetan paintings they are represented symbolically as three animals, which go round and round, one holding the tail of the other. They conduce to suffering by supporting each other. Craving, hatred and ignorance are the very hub of the cycle of Life.

A monk is expected to reflect upon his own mind thus “For a long time has this mind (*Citta*) been defiled by craving, by hatred and by ignorance.”¹ In this context “*Citta*” is also a synonym for mind (*citta* or *manas*). *Citta* “connotes, really, a state or consciousness or a state of awareness.

There are various states of consciousness (*Citta*), that arise in man depending on the sensation (*vēdanā*), experienced when the sense organs (*ajjhāttika āyatana*) come in contact with sense objects (*bāhira – āyatana*) and the perceptions (*Saññā*) that follow such feelings. There are 89 States of consciousness which are divided into 121. (Vide Appendix 3) (*Citta*) is the chief in knowing. *Cittas* are beyond control; they have their own conditions for their arising.

A state of consciousness arises, only when certain mental factors (*Cētasika*) come together. There is an association, a mixing-up of different mental factors and organisations, where there is a state of consciousness.

Depending on the association and mixing up of these mental factors in different ways, various states of consciousness arise. There are altogether 52 mental factors (*Cētasikas*) (Vide Appendix 2). Of these, leaving sensation and perception, the balance fifty are collectively taken together and named *Sankhāra*. *Sankhāra* takes different shades of meanings, depending on the context in which it is used. Mental factors (*Cētasika*) share the same object with the *Citta* but they each have their own quality and functions. The Buddha gives an analysis of consciousness in two ways.

- (i) If refers to the direction in which consciousness is oriented.
- (ii) The nature of consciousness

Seven of these mental factors are common to all states of consciousness, named Universals .

► 1. *Samyutta Nikāya Vol .III p. 100 (PTS edition)*

(Sabba cittasādharaṇa). They are as follows:

- (i) Contact (*phassa*)
- (ii) Sensation (*Vēdanā*)
- (iii) Perception (*Saññā*)
- (iv) Volition/Thinking (*Cētanā*)
- (v) One pointedness (*Ekāggatā*)
- (vi) Psychic Life (*Jīvitā indriya*)
- (vii) Attention (*Manasikāra*)

They must be present in every state of consciousness. By themselves they can form a state of consciousness, but they are very weak. They are considered as causeless resultant type (*ahēthuka*).

To these seven mental factors are added six more which are called particulars (*Pakinnaka*). They are considered as being neither the one nor the other.

- 1. Initial application (*Vitakkaka*)
- 2. Sustained application (*Vicāra*)
- 3. Deciding (*adhimokkha*)
- 4. Effort (*Viriya*)
- 5. Pleasurable interest (*Pīṭi*)
- 6. Intention (*Chanda*)

Their function depends on the type of other mental factors that associate and mix up to produce moral or immoral states of consciousness. They are neither moral nor immoral, neutral or unmoral, taking no sides.

These thirteen mental factors, form the nucleus of a complete process of consciousness. If the six mental factors named particulars – arise with an immoral state of consciousness (*Akusala Citta*), they also become unwholesome. If they arise with a moral state of consciousness, they are wholesome, depending on the association.

The wholesome and unwholesome states of consciousness are of paramount importance to humans at all levels.

There are 14 unwholesome mental factors (*Akusala Cetasikas*), (Vide Appendix 5). These fourteen mental factors associated with the 13 mental factors above which form the nucleus of the process of consciousness, in varying combinations produce various states of unwholesome consciousness. They are rooted in craving, hatred and ignorance.

There are 19 beautiful (*Sobhana*) mental factors associated with morally beautiful states of consciousness (Vide appendix 6). These 19 arise in all beautiful states of consciousness (*Sobhana Citta*). In addition to this there are three abstinence (*Virati*) which are right speech (*sammā vācā*), right action (*Sammā Kammanta*) and right livelihood (*Sammā Ājīva*) and two mental factors called Illimitables (*Appamañña*). They are compassion (*Karunā*) and appreciation (*Muditā*). These twenty five morally beautiful mental factors arise in varied combinations in varying type of morally beautiful states or consciousness.

Citta is very powerful. It can produce many different effects. Their roots are in non-craving, non-hatred and

wisdom. The Buddha states: "How is consciousness (i.e. mind) capable of producing a variety of diversity in effects in action. There is no art in the world more variegated than the art of painting. That masterpiece of art is designed by the mind. Indeed, monks, the mind is even more artistic than the masterpiece."¹

Consciousness can accomplish different things, good deeds such as magnanimity, kindness, compassion and bad deeds such as cruelty, jealousy and deceit. They produce different results. There are many types of consciousness. Each consciousness which falls away is succeeded by the next consciousness. An individual's life is a continuous uninterrupted series of consciousness and each consciousness conditions the next consciousness. It is an accepted fact that consciousness of the past condition an individual's inclination of the present. Thus wholesome and unwholesome inclinations are accumulated and they are cumulative. "Just as an ape in the forest, roaming through the woodland, clutches a bough, let go and clutches another, so is what is (*Citta*) consciousness ever changing as it arises and ceases."²

An Analysis of Consciousness

Consciousness as elaborated above can be divided into two constituents. They are – the objects of consciousness and the nature of consciousness. Within this there are four classes of consciousness. They are :-

- i. Consciousness in relation to sensual world (*Kāmāvacara* consciousness) consciousness or awareness of the world of desires.

- ii. The second is *Rūpāvacara* consciousness (consciousness which is directed towards the sphere of form).
- iii. Third is *arūpāvacara* consciousness (consciousness which is directed towards the formless - sphere).
- iv. The forth is *Lokuttara* Consciousness (*Supermundane* consciousness.)

The first three classes of consciousness are worldly (*lokiya*) and are conditioned things. The fourth class refers to the transcendental direction of consciousness (*Lokuttara*). This consciousness is directed towards Nibbāna. Lokuttara consciousness is found in the four Noble persons, stream – winner (*Sotāpanna*), the once returner (*Sakadāgāmi*), the non returner (*Anāgāmi*) and the liberated one (*Arahat*).

The birth in any place of existence depends on one's kamma, which generates the paṭisandhicitta (rebirth consciousness after cuticitta (death consciousness) has fallen away.

In discussing the nature of consciousness the Buddha refers to four such classes. They are wholesome consciousness (*Kusala*), the unwholesome consciousness (*Akusala*), the resultant (*Vipāka*) and the ineffective or functional (*Kiriya*). Of these the first two have *Kammic* potential. The other two are not *Kammically* active. They do not have *Kammic* potential. The meaning of *Kammic* is that they lead to reaction and rebirth.

There are three routes of the unwholesome, consciousness, craving hatred and ignorance and there are

▶ 1. *Samyutta Nikāya* Vol. III p-151 (PTS edition).

▶ 2. *Samyutta Nikāya* Vol. II p-95 (PTS edition).

three routes of the wholesome, consciousness non-craving, non-hatred and non-ignorance. These three the unwholesome consciousness constitute the entire range of evil. There are also three roots of everything good (*Kusala*). They are non-craving (unselfishness) non-hatred (loving, kindness, compassion) non-ignorance (knowledge, wisdom). These six mental states are the roots from which everything harmful or beneficial occurs. These offer a motivation and a criterion of good and evil, which has a psychological basis and an autonomous and pragmatic motivation. They provide a core of moral principles, based on psychological facts. The roots craving, hatred and ignorance, as the originating causes of **Kamma** are the motive powers of an individual's deeds, words and thought, beneficial or harmful, being dominant features in the structure of the mind. The unwholesome roots are employed for the classification of unwholesome unconsciousness and for the typology of personality. The term 'root' (*mūla*) means base support, cause and condition producing.

There is a further classification of *Kāmañvacara* consciousness. This is classified according to sensation, knowledge and volition. By analysing it according to sensation it takes into account emotional qualities as joy, misery and indifference. These three are further classified into five by dividing the joy and misery category into mental and physical.

There is no such thing as indifferent consciousness as indifference is a mental quality. With respect to classification of knowledge there is the three-fold division into conscious factors associated with knowledge of the nature

of the object, conscious factors not associated with the nature of the object and conscious factors associated with wrong views. This results in the presence of correct knowledge, absence of knowledge and positive presence of incorrect knowledge. Classification of volition is two fold (i) 'automatic' (ii) intentional/volitional/willful. As a result there are moments of consciousness which are intentional. This finds a close relation to modern neuropsychology where the roles of the Autonomous nervous system and the Central nervous system are identical with this division given in Buddhism.

The nature of sense-sphere (*Kāmañvacara*) consciousness were discussed at length in the earlier chapter, where the 54 types of consciousness were elaborated. These can be analysed in terms of active and passive, wholesome and unwholesome, resultant and functional, sensation knowledge and volition. In Buddhism factors are classified functionally. This means that the same factor of consciousness occurs in different categories. This shows that factors have to be understood in relation to their context. There are 12 states of unwholesome consciousness experienced in the sensual plane (*Kāmañvacara*) world. The unwholesome states of consciousness are not experienced in other worlds such as the world of form (*rūpa*), the formless worlds (*arūpa*) where the states of existence are temporary.

Different states of consciousness arise after an individual is reborn into different planes of existence (*Pavatti Samgaha*). These are also governed by that Law—called *Citta – Niyāma*—at the time of the re-linking—conception has taken place in a new plane (*Bhūmi*). The process of consciousness

arises in two ways. The moment of re-linking is called, (*Patisandhi kāla*). The period after that inclusive of embryonic stage till death is called (*Pavatti Kāla*).

Each "path" or "flow" of consciousness (*Citta – vīthi*) on a plane is generated by the sense organs coming in contact with its environment. This process of consciousness is called *Vīthi* (process path). The synthesis in which these several process of consciousness (*Citta – Vīthi*) arise, is called the *Vīthi Samgaha*.

The processes of consciousness that performs— such function (*kicca*) in re-linking, (*Patisandhi*), life—continuum (*bhavange*) and death (*cuti*) do not arise in any one of the five sense avenues and the mind door. Therefore they are regarded as avenue – free (*dvāra – vimutta*) process of consciousness (*Cittas*).

A thought – moment (*Cittakkhana*) lasts really 3 smaller or shorter thought impulses (*khanas*). They are genetic (*Uppāda*) Static (*thiti*) and break up (*bhavanga*). It is compared to a bubble that arises and then breaks up. Three such thought impulses (*khanas*) make up a thought moment (*Cittakkhana*). It is said that a million such thought impulses may have passed away within the time taken by a flash of lightning.

A series of thought impulses is generated by the mind adverting to objects that appear before the 5 senses avenues and are called 5–Sense avenue processes (*Panchadvāra – vīthi*). When the processes of consciousness do not arise in mind continuum (*Citta Santhāna*) the life continuum or sub

conscious (*bhavanga*) alone continues to arise. This sub-conscious (*Bhavanga*) arises and passes until death to be continued even after death. Sub consciousness (*Bhavanga Citta*) has one or other of 3 objects to which the mind had clung in the *Javana* stage (*Maranāsanna*) that proceeded death. They are *Kamma* symbols (*Kamma Nimitta*), or signs of the future abode into one which the individual will be re-born. (*gatinimitta*).

Sub conscious (*Bhavanga Citta*) is operative when one is asleep, during infancy, as also during periods of unawareness and anaesthesia .

When one is awake or in between *bhavanga* periods, mental processes arise and pass away, depending on the interaction of the mind to the various stimuli that impinge or reach the mind. This is called consciousness process (*Citta – Vīthi*). As long as no new stimuli impinges on any of the sense avenues the sub-conscious (*Bhavanga Citta*) continues to arise and pass away. This is called dipping into subconscious (*bhavanga*).

Nature of Consciousness

Consciousness (*Viññāna*) is one of the five 'factors' or 'bases' of existence (*khandha*). As discussed earlier there are 6 types of consciousness in relation to the five senses and the mind, which is also considered as a sense organ. They are eye consciousness (*Cakkhu Viññāna*), ear consciousness (*Sōta–Viññāna*), nose consciousness (*ghāna–viññāna*). Body consciousness (*Kāya Viññāne*), tongue consciousness (*Jivhā– viññāna*) and mind consciousness (*Manō Viññāna*).

A single unit of consciousness, is conditioned through a sense organ and its stimuli forms an extremely complex process in which all the single phases (*Citta Vīthi*) follow one after the other in rapid succession while performing their respective functions. As soon as a stimulus enters the range of the sense organ, it acts on the sense organ and gives rise to an excitation of the subconscious stream (*bhavāṅga – sōta*). As soon, as the subconscious steam is broken off (*bhavange upacchēda*) the functional mind element that grasps the stimuli and breaks through the sub conscious stream, performs the function of adverting the mind towards the stimulus. This is *vīthi-citta* and is called (*pañcadvārā-Vajjana*). hereupon arises the consciousness in relation to the sense organ. If it is the eye then it is eye-consciousness. The stimuli that went through this process is now just noticed. Then the mind element activates to perform the function of receiving (*Sampaticcana*) the object. This is immediately followed by the mind consciousness element called (*Santīrana*), which begins to investigate the stimulus that has been received. Then arises immediately the functional rootless, (*ahetuka*) mind consciousness accompanied in indifference (*Upekkhā*) to perform the role of deciding (*Votthapana*) as to what is to be done with the stimulus. If the stimulus is intensive, great or big and clear there then flashes forth immediately 6 to 7 impulsive – moments (*javana – cittas*) associated with either one of the 8 wholesome (*mahā kusala*) or one of the 12 unwholesome (*akusala*) or one of the 9 inoperative (*kiriya*) states of consciousness. (i.e. 8 *Mahā Kiriya* and 1 *Hasituppāda*. If at the end of the impulsive moment (*javana*), the stimulus is very intensive, great and clear, here

arises once or twice, one of the 8 *Kamma* produced classes of consciousness of the sense – sphere (*Kāmāvacara*) accompanied by roots, craving, hatred and ignorance or by the three rootless *Kamma* (*ahētuka kamma*) produced mind consciousness elements.

In the states of consciousness where the stimulus is intensive, big and clear, the consciousness process continues to function even after the vanishing of impulsive moments. It is called *Tadārammana* - Consciousness, which means consciousness that registers the stimulus as its own.

If the sensory stimulus (*ārammana*) is weak then the process of consciousness (*Citta – Vīthi*) reaches merely a stage of impulsive (*javana*) or of deciding stage (*Votthapana*). If it is very weak, only an excitation of subconscious stream (*bhavanga – sōta*) occurs.

If the mind – stimulus that enters the inner mind door is distinct, then it passes through the three stages of advertence at the mind-door (*manōdvāravajjana*) the impulsive-moment stage and the registering stage (*Tadārammana*), before finally sinking into the subconscious (*bhavāṅga*).

The Buddha states that consciousness is a resultant of the three emotions craving, hatred and ignorance. Depending on the strength and conditions under which they are aroused, consciousness arises. The relation between consciousness and emotions is both intimate and complex. Indeed the very process of consciousness is itself an expression of the craving, hatred and ignorance states the Buddha. This is related to **Kamma** and rebirth processes.

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These emotions craving, hatred ignorance are called the three roots of evil. They are the basic causes of (*dukkha*) suffering, the Buddha states. They comprise the entire range of evil from a faint tendency to the coarsest manifestation in thinking, action and speech which result in consciousness.

There are also three roots of everything good—non craving or unselfishness, non-hatred (loving kindness or compassion) non- delusion. These six states of emotions are the roots from which everything harmful or beneficial spring.

The Buddha's chief concern was with the human suffering and as a result the roots of good and evil have found a significant place in a great variety of dhamma contexts. The Buddha uses the word wholesome conscious and unwholesome conscious respectively. Many texts show clearly the decisive influence of the roots in the life of the individual and society. These texts show, that the roots are the originating cause of kamma. It is these roots that are the driving forces of an individual's deeds, words and thought which may be beneficial or harmful.

There are a variety of different cittas (consciousness). On the gradual path to attainment of Nibbāna, all stages of that path are particularly concerned with the roots of cittas that are wholesome or unwholesome. Cittas which are the result of *kiriya* citta are cittas which are neither cause nor result. At the initial first stage, the coarsest form of craving hatred and ignorance have to be overcome through virtue (*sīla*). On the advanced stages with the aid of meditation (*samādhi*) and wisdom (*paññā*) unwholesome roots have to be removed and wholesome ones have to be developed. Even sainthood (*arahantship*) and **Nibbāna** have to be attained by overcoming these roots. It is attained by the extinction of greed, hatred and ignorance.

The significant role of roots are emotions as enunciated by the Buddha. It is at the very core of his doctrine. Progress on the path to Nibbana rests on the steady growth of wholesome roots of good. "Just as brethren, the mighty ocean deepens and slopes gradually down hollow after hollow, not plunging by a sudden precipice even so

brethren in this name discipline, the training is gradual progress. It goes step by step. There is no sudden penetration to insight." Some of the various forms of the three unwholesome roots, partly taken from Dhammasangayana, the first book of **Abhidhamma** Pitaka are as follows:¹

Craving is expressed as liking, wailing, longing, fondness, affection, attachment, lust, cupidity, self-indulgence, possessiveness, avarice, desire for five sense objects, desire for wealth, offspring, fame, etc.

Hatred is explained as dislike, disgust, revulsion, resentment, ill humour, vexation, irritability, antagonism, aversion, anger, vengefulness.

Ignorance is enunciated as stupidity, dullness, confusion, delusion, ignorance of essentials of the Four Noble Truths, prejudice, ideological dogmatism, fanaticism, wrong views, conceit.

The wholesome comprises, their negative as well as the contrasting positive aspects.

Non greed is explained as unselfishness, liberality, generosity thoughts and actions of sacrifice and sharing, renunciation dispassion.

Non hatred As loving kindness, compassion, sympathy friendliness, forgiveness, forbearance.

Non delusion Wisdom, insight, knowledge, understanding, intelligence, sagacity, discrimination, impartiality, equanimity of clinging or attachment.

► 1. *Visuddhimagga. The path of Purification* p 529 -532.
Translated by Nānamoli Thera.

The Buddha states that greed or craving has the characteristics of clinging or attachment.

Craving (Lobha) has the characteristic of grasping an object like birdlime (Cit monkey lime). Its function is sticking, like meat in a hot pan. It is manifested as not giving up, like the dye of lampblack. Its proximate cause is seeing enjoyment in things that lead to bondage. Swelling with current of craving, it should be regarded as taking being with it to states of loss, as a swift flowing river does to the great ocean."

Hatred has the characteristics of savageness – like a provocative snake. Its role is to spread, like a drop of poison. It is regarded as being like stale urine mixed with poison.

Ignorance has the characteristic of blindness, or it has the characteristic of unknowing. Its function is non-penetration or its function is to conceal the true nature of an object. Its immediate cause is unjustified attention. It is regarded as the root of all that is unwholesome.

These three terms, craving, hatred, ignorance denote all degrees of intensity, even the weakest of the respective defilements and for all varieties in which these three may appear. They may be coarse, medium or subtle.

In their weak degrees, their unwholesome nature influences on character and the Kammaic consequences they bear are, of course not as grave as those of their stronger forms. But even weak forms may carry the risk of either growing stronger or making a man's character more susceptible

to grave forms of craving, hatred and ignorance. As the Buddha asserts craving is a lesser fault and fades away slowly, hatred is a great fault and fades away quickly, delusion is a great fault and fades away slowly.¹

Non Greed has the characteristic of the mind's lack of desire for an object, or it has the characteristic of non adherence, like a water drop on a lotus leaf. Its function is not to lay hold (or not to grasp), like a liberated bhikkhu. It is manifested as not treating the desire evoking object as a shelter or non cleaving, like a man who has fallen into filth, will not cling to it.

Non – hatred has the characteristic of lack of savagery, or the characteristic of non – opposing, like a congenial friend. Its function is to remove annoyance, or its function is to remove fever, as sandalwood does. It is manifested as agreeable, like the full moon.

Non – delusion has the characteristic of penetrating (things) according to their true nature, or it has the characteristic of sure penetration, like the penetration of an arrow shot by a skilful archer. Its function is to illuminate the objective field, like a lamp.² It is manifested as non bewilderment, like that of a forest guide.

The three should be regarded as the roots of all that is wholesome (*kusala*)”

In discussing the causes of arising and non arising of the roots, the Buddha reiterates that full weightage be given

► 1. *Anguttara Nikāya* III No. 65.

► 2. *Visuddhi Magga. The Path of Purification* - Translated by Nānamoli Thera p 525.

to the decisive role of attention (*manasikāra*) which if wise is 'yoniso' and if unwise it is 'ayoniso *manasikara* in the origination or eradication of the wholesome roots. In the Discourse "All Taints M2 the Buddha announces 'The uninstructed common mandoes not know the things worthy of attention (*manasikaraniye – dhamma*)" and he says the well-instructed person knows what is worthy of attention and what is not and that he acts accordingly. The commentary to this book has a very remarkable and illuminating statements. "There is nothing definite in the nature of the things (or objects) themselves that match them worthy or unworthy of attention, but there is such definiteness in the manner (ākāra) of attention. A manner of attention provides a basis for the arising of what is unwholesome or evil (akusala). That kind of attention should not be given to the respective object but the kind of attention that is the basis for the arising of the good and wholesome (kusala), that manner of attention should be given."¹

Thus it is the individual's "manner of attention", which decides whether he will react with greed to the pleasant and evil aversion to the unpleasant, or whether his attention is guided by Right Mindfulness and Right Understanding, resulting in Right Action. It is possible and it is advisable to direct one's attention altogether from an object and this method has been recommended by the Buddha for the removal of unwholesome thoughts.

Here it must be stated that an individual's freedom of choice is asserted, by allowing him to attend to an object. It is

► 1. *Majjima Nikāya* 2, *Sabbasara Sutta*.

possible only if it is wise – attention which he directs to the object of perception that he can make use of his potential freedom of choice, for this own benefit.

When the conditions are there greed can motivate unwholesome deed through body, speech or mind.

Unwholesome deeds are called *akusala kamma*. Kamma is *cētasika* mental factor arising from the Citta which is volition. (*cetanā*)

(Cetanā)

There is some striking similarity between consciousness and emotions as enunciated in psychology and Buddhism. As a defined discipline, psychology is barely one hundred years old. Its vigorous growth occurred during the last fifty years or so. It has been broadening its base as a science and by a radical extension of its practical aspect. Psychology as a whole is being reformulated and reorganised. The most exciting resemblance of Buddhism is to neuro psychology.

Consciousness in Neuropsychology is the state of being awake and responsive. In psychoanalytic theory of Freud, however, consciousness has a quite different meaning. It does not describe a state of the whole mind, but a part of the mind – the part one knows about. Psychoanalysis means that an individual is conscious of an idea, implying that he can introspect and be aware of some of his mental activities. It believes that an individual has an unconscious mind or separate part of his mind which acts independently of the conscious part. In this theory, the unconscious and sub-conscious perceive complex situations and is jealous or

hostile and motivates the individual to act accordingly without his knowing why.

In effect; the unconscious is considered as a separate mind that competes for the control of behaviour. Thus the unconscious becomes the basic determinants of personality, all memories, experiences, reactions, feelings and needs that are not in the individual's awareness. This is unreasonable. Freud's view of unconsciousness was very negative and far too deterministic and mechanistic. In Buddhism the individual himself is responsible for his own actions.

The human being is as an inseparable unity of psychophysical phenomena. In the topography of the mind of Freud there are the unconscious, the subconscious and the conscious. In Buddhism there is *bhavanga* which gives quite a different concept of the subconscious. Bhavanga operates mostly when one is asleep, during infancy, when unconsciousness sets in as also during periods of unawareness. When processes of consciousness do not arise in a being's mind continuum (*Citta – Santāna*), the life continuum (*bhavanga*) alone continues to arise and the bhavanga arises and passes away unceasingly until one attains Nibbana. Thus bhavanga is the re-linking processes of an individual when he dies and is re-born. It is a continuation of the consciousness process in *Samsāra*.

There is plenty of evidence from scientists, poets and musicians that new ideas have on occasions come to them suddenly, already worked out. In Mathematical discovery, J. Hadamard, the eminent French Mathematician analysing

the finding of H. Poincare, concludes that it is the unconscious that is responsible for such discovery.

The most ordinary mental acts are such as a $8 + 1 = 9$ not discernable by introspection and by the above argument must take place in the conscious mind. Such an argument is absurd says Hebb and he says that he cannot speak about a separate unconscious mind. Researches of Glenn Williston and Juohth Jhonston Casey and others confirm that this is the continuation of some actions of previous births namely bhavanga. "Just as a child's earliest experiences have a profound influence on the later adult, so the stored knowledge of past lives contributes to and affects our present choices and decisions". He further elaborates "I came to understand that there is a vastly complex consciousness, in which we all operate, governed by the laws of cause and effect and that we are entirely responsible for the substance and direction of our own lives."

Penfield has proved scientifically that all conscious knowledge is stored and would be retrieved when necessary, under certain conditions.

Casey frequently gave names, dates and places as well as characteristic urges of talents, weaknesses and abilities and sometimes physical and psychological problems arising as a result, in individuals. He explained, of memory carried over at a deep unconscious level from previous lives.

The role of the unconscious and subconscious is accepted by certain schools of psychology.

Consciousness as explained in Neuropsychology has a close resemblance to universal consciousness (*Sabba Citta Sadhāraṇa*) expounded in Buddhism. Neuropsychologists expound that consciousness is a mediating process, which links the stimulus with the response. It originates with the interaction of the individual with his environment through his five senses, the ear, the nose, the tongue, the eyes and the body. It results in sensation followed by perception thinking and consciousness. As in Buddhism it maintains that attention determines the continuation of this process upto thinking and consciousness. If the individual is not attentive, the process stops at the perceptual stage. The mind is an organ sternly active from birth to death and is a psycho-physical energy running through the central nervous system which is the brain and the spine. – When a sensory stimulus enters the brain its function is to mediate with it and generate thinking and ideas. A series of ideas result in consciousness. It is a very complex process. The six particulars too have a role to play in this process. In neuropsychology the role of the mind in relation to previous birth is not recognised. As a result subconscious and unconsciousness have no place in neuropsychology. Consciousness in relation to the present life is explained and it has a remarkable similarity with Buddhism. This behaviour is under the direct control of senses and in Buddhism, conditioning by the subconscious mind (*Bavanga-manō*) of the mind object mind consciousness (*manō – viññāṇa*) is generated.

Behaviourists believe that thinking is simply a sensory motor process. That is why Watson said "give me my

individual, I will make him the person you want.” Psychologists later found that when this control was absent, behaviour became a mysterious process. Volition or will was power of some separate agency. ‘Will power’ was something that one might have a lot of, or little. “Free Will” also seemed to mean that voluntary behaviour was not subject to scientific law, not determined by cause and effect.

An individual responds in different ways to the same total pattern of stimulation. Psychologists are as yet far from understanding this in detail and therefore in modern psychology the term “volition” and “will” and “Will power” have disappeared. They maintain that in short it is behaviour that cannot be predicted from knowledge of the present environmental stimulation alone because a systematic variability is introduced by mediating processes. This is where neuropsychologists differ from Buddhism. It is because neuropsychologists’ explanation of behaviour is not in relation to Kamma and rebirth.

Classification of volition is two-fold in Buddhism. They are (i) Automatic (ii) Volitional. As a consequence there are moments of consciousness which are automatic in nature and moments of consciousness which are intentional. In psychology the role of the autonomous nervous system is recognised. It is accepted that most of the emotions are generated by the autonomous nervous system. A basic role in motivation and emotion is played by the autonomous nervous system. It is affirmed that mediation processes like thinking and ideas are able to control emotions. A man who is

very angry may not attack his enemy. But his heart will beat fast and he will sweat and flush, the physical symptoms that are exhibited, psychologists believe are not under voluntary control. Ideational processes can inhibit behaviour. A strong emotional disturbance, takes so long a time to die down. It is in this respect that emotions are part of a more extensive system whose activity is not readily damped once it has been excited, and which is readily aroused by strong and unusual stimulation.

Buddhists strongly affirm the roots of good and evil as the emotions, - greed, hatred and delusion, non greed, compassion, non – delusion, as the basis of suffering. These three emotion, greed, hatred, delusion are the basic cause of suffering and comprise the entire range of evil, whether of lesser or greater intensity. Man in his spiritually undeveloped state is pulled and pushed about by inner forces he cannot control. The involuntary nature of emotions is recognised in psychology too.

NOTES AND REFERENCES

1. *Samyutta Nikāya* (PTS edition).
2. *Visuddhimagga. The path of Purification - Translated by, Nānamōli Thera.*
3. *Anguttara Nikāya*, ed. Dāvamitta Thera, Colombo 1929.
4. *Majjhima Nikāya* (PTS edition).



CHAPTER 5

THE NATURE OF THE MIND

In Buddhism the individual comprises body and mind. The Buddha's vision was the ultimate of the individual, what becomes of him, what he becomes or can become. According to the Buddha what he could become or should become followed from what he was.

The Buddha stated that an individual faring in life, in which he called *Samsāra*, lives in constant contact with interacting with his environment through his six senses. He affirmed that sense - stimuli should be recognised for what they are and perfect equanimity attained by understanding their role. The Buddha said that beside the five physical senses there was a sixth sense, an inner sense perceiving, enjoying, what so came and further, independent of sense, and a number of faculties or states, some simple, some complex., among these a few more or less inter - identical instruments of the mental life, wisdom (*paññā*) insight (*vippassanā*), realisation of wisdom (*abhiññā*), apperception (*javana*) and penetrative knowledge (*pañvēdha*). This is the mind he said. Mind is a process of thought, it arises, it develops, it ceases, he said.¹

The mind is infinitely ductile and plastic, as are the other sense-organs, that is ruling or controlling things not passive as mirrors, but engaged in clash and collision.² The Buddha insisted on the faith, in the necessity of training

1. *Anguttara Nikāya* I - 5 (PTS edition).
2. *Majjhima Nikāya* I - III (PTS edition).

the mind.¹ Next there was a keen sense of the importance of endeavour (*vāyāma*) of energy (*virīya*) and of effort (*padhāna*). Life was conceived as a cause - determined process, brought about by body, mind and speech of the individual. Life was recognised as a long sojourn in *samsāra*, an opportunity of becoming, of growth-arising. The Buddha enunciated that volition as *Kamma* brings forth results, which were a sequel of 'Kamma'. Here we get the Buddha's vision of 'will' in thought. This resulted in considering man as dynamic and kinetic. This shows the Buddha's concept of mind's capacity for psychological insight.

This is the barest outline in the analysis of mind in the three pitakas. 'Mind' for Buddha was a way in which the man valued things either two fold ways of body and mind or threefold, as thought, word and deed, as action of body, of speech, of mind (*kāya kamma, vacīkamma manō kamma*) Mind for Buddhists was a way in which man acted, and it was called *mano*. When motivated by intent it is thinking. The thing "thought" is called *citta*. And the man conceived as awaking to new life on his surviving death was *viññāna*. Consciousness (*Viññāna*) is defined in the *suttas* not just a synonym of mind, but as a continuum of flux, thus *viññāna* runs on, fares on, (*nāññam sandhāvati samsāreti nāññam*) The Buddha reiterates² while that which is called *citta* or *manō* or *viññāna* arises, as one thing, ceases as another, both by night and by day.³ This is one common characteristic of mind, thinking and consciousness.

▶ 1. *Majjhima Nikāya* I, 296.
▶ 2. *Ibid* I, 258 (PTS edition)
▶ 3. *Samyutta Nikāya* II, 95.

"Mind as *citta* is then likened to the capering of a monkey from bough to bough on forest trees. "Just as an ape in the forest, roaming through the woodland, clutches, The Buddha says, one should restrain, curb, subdue thought by mind (*Cittam Cēta*). The Buddha reasserts that mind is (*anicca*) not permanent, brittle, crumbling, subject to change, a flux.

Buddhism sees the individual predominantly as one of mind in its manifold workings. *Sutta* episodes present individuals in an environment. In the *Maha Goshinga Sutta*, Sariputta is requested by his colleagues - the fellow-monks to give the impression made on him, by the exquisite moon of the evening and how it could be embellished. He replies "In the Case, where a man proceeds having the mind (*citta*) under control, and not being under the control of the mind, even as a gentleman, might put on just the suit he thinks fit for morning, noon, or evening wear, so does the man dispose of the mind, and not the mind dispose of him when he beautifies a night like this. It is the mind that directs".²

Popular conventional idiom was used by the Buddha dealing with ordinary folk. Here we have the disciple ranked foremost replying to the other disciples so ranked, and in the select company of their colleagues. In the *Abhidhamma*, there is no mention made of persons places or objects. This is because they do not exist in the ultimate sense. They are only conventional names and labels for the purpose of identification and communication. In reality, all that exists is

▶ 1. *Anguttara Nikāya* I, 170 ed. Devamitta Thera, Colombo 1929.
▶ 2. *Majjhima Nikāya*, 43 (PTS) edition.

only material phenomena and mental phenomena - a psycho-physical phenomena.

According to the Buddha matter is only a phenomena. There is no entity apart from the phenomena, it is the phenomena which constitute matter. The appearances constitute matter (*rūpatīti rūppam*). It is interesting to realise that things are not what they appear to be. Experience comes through the senses, but the concept of the experience is a mental reaction which is based on a sense contact. So the Buddha states the whole process from physical action to mental action is a process of grasping.

All things are rooted in desire (*chanda*), have their origin in the work of mind, contact gives rise to them, their confluence in sensation (*vedanā*), developed in perception (*saññā*), classified in ideation (*sankhāra*), and assimilated in consciousness (*viññāna*)¹

In the **Majjhima Nikaya** the mind is referred to as the enjoyer and referee of all messages of sense.² Sariputta speaks of the man who has the mind (*citta*) under control (*vāsā*) and not vice versa. These show the role of mind in generating behaviour.

Definitions of terms are rare in the Suttas, they being reserved for the **Abhidhamma**. But in the Suttas there is a certain reference 'what is sustenance (or condition) of these - the answer is methodical thinking (*yōnisō manasikāra*). What is the sustenance of this. Faith. This is a Psychological inquiry. It is often used in the Suttas as indicating the only

way of thought which could bring about desirable moral results. The commentarial definition of *yōniso* is "by systematical method". The importance of *sati*, as showing the influence of current mental analysis on moral and spiritual training, appears in the four presence of Mindfulness (*satipatthāna*). The disciple is expected to reflect consecutively on body (*kāya*) sensation (*vedanā*) mind (*citta*) and phenomena (*dhamma*) in the *Sangīti Suttanta*, where the evolving of the fourfold *satipatthāna* is given "Herein let a monk as to the body as to experience as to mind as to phenomena continue so to look on these separately, that he abides ardent, fully aware (*sampajañña*), and mindful, overcoming both the hankering and the dejection common in the world".¹

These are referred to in the poem ascribed to Ananda, when mourning in loneliness as the passing of the Buddha.

"And is the comrade passed away,
And is the master gone from hence
No better friend is left me thinking
Than to mount guard over the deeds and sense".

This shows the role of mind on moral and spiritual training.

Such terms as introspection, thinking, pondering, reflection, inferring, scrutiny, knowledge and wisdom mark different phases of cognition or mental processes in the Suttas. Mental processes, not necessarily introspective, are frequently expressed in the complementary terms *vitakka* and

► 1. *Anguttara Nikāya* I, 170 ed. Devamitta Thera, Colombo 1929.

► 2. *Majjhima Nikāya*, 43 (PTS) edition.

► 1. *Anguttara Nikāya*, V. 115, ed. Devamitta Thera, Colombo - 1929.

vicara. It is a much imposing of mind. *Vitakka* in the Abhidhamma refers to active work of mind, turned on to an object. It means argument. *Vicāra* means persistence in the thinking and focussing of thought, the onset of which was indicated by *vitakka*. The first *jhāna* is a stage of peace, ecstasy and joyful bliss. Yet thought, conception and discursive thinking (*vitakka, vicāra*) the so called inner speech or verbal activities of the mind (*vacī sankhāra*) are still at work.

The Buddha.....admonishing his son Rahula uses such words as reflection, inference and scrutiny (*pati, pacchavekkhati, patisañcikkhati* respectively). "What is the use of a mirror (*ādāsa*)." "To reflect Sir." Even so must we reflect in all our work and body, speech or thought that "this that I want to do would be harmful to myself or to others." Inference which stands for all mind work exclusive of perception is clearly indicated here.

Patisankhati literally means recomputing which amounts to the discernment that unworthy behaviour in deed, word and mind sows evil results here and hereafter. To pronounce all such as unwholesome unworthy behaviour was Buddha's intention.

The word "work of mind" is not specialised in the Suttas, that is when it is used without *yoniso* by method systematically. It was referred to as part of the content of *nāma* in *nāmarūpa*. There it was used only as an equivalent term.

There are also *vicara* and *vimansa*, mind words emerging in the Suttas 'VI' meaning discursive intellection. *Cinta* again makes an interesting entry in the context "there

are four unthinkable (*a-cintayyāṃ*), which may not be thought about (*na cintetabbāni*)"¹

Gnāna means just knowledge. But it is used as insight -Nana. Thus the Buddha described as coming to be"² at that thought-there arose in me a vision into things not called before to mind, and knowledge (*Gñāna*) arose, wisdom (*paññā*) insight (*vijjā*) light (*ālōka*) arose."³

Thus the Buddha created a new awareness of inner world processes (mental processes) which was very relevant in understanding human behaviour.

"*Manōpubbangamā dhammā manōsetthā manōmayā*" says the Buddha.⁴ Mind is the forerunner of all states. Mind is chief, mind-made are they, says the Buddha. It places the mind with the supreme role in all kinds of behaviour. All behaviour is mind-made. That indicates the individual as valuing, measuring, appraising and also purposing or intending. There the mind is the referee of all stimuli of sense. It appears to co-ordinate special sensations.

This stanza refers to **Cakkhupāla**, a blind arahant, who unknowingly tramples insects causing their death. Some visiting monks who observe the blood stained sand question the Buddha about it. The Buddha explains that it does not amount to killing, as an arahant would never kill knowingly and as a result he does not accumulate fresh kamma. Then the monks wanted to know why he was blind. The Buddha refers to one of his earlier births where he intentionally made

1. *Anguttara Nikāya* II -80, ed. Devamitta Thera (Colombo 1929).

2. *Digha Nikāya* II - 33 ed. Nānāvāsa Thera, Colombo 1929.

3. *Dhammacakkappavattana Sutta*.

4. *Dhammapada Yamaka Vagga* V. I ed. Narada Thera (Colombo 1971)

a child blind. These actions were the results of his mind, which show the retributive aspect of kamma and its results. The Buddha emphasizes the great role the mind plays in an individual's life in samsāra and then explains how deeds become good or evil according to the pure and impure states of mind.

In **Citta Vagga** "*Phandanaṃ capalaṃ cittaṃ-durakkhaṃ dunnivārayaṃ
Ujūṃ karō ti medhāvī-usukārō va tējaṇaṃ*"²

"The flickering fickle mind, difficult to guard, difficult to control, the wise person straightens it as a fetcher straightens an arrow"

*"Vārijō va thale khittō o kamō kata ubbhato
Pariphandhati "midam cittaṃ - Māradheyyaṃ pahātavē."*¹

Like a fish that is drawn out of its watery home and thrown upon land, even so does the mind flutter. Hence should the realm of the passions be shunned."

This admonishment by the Buddha is to a man who is overcome by evil thought. The Buddha admonished him to subdue his mind. Here the mind is taken as a mediating process, which generates consciousness.

Elsewhere a definition of mind is given "Faring far, wandering alone, bodiless, lying in matter is the mind. Those who subdue it are freed from the bond of **Māra**"

*Dūrangamaṃ ekecaraṃ - asarīraṃ guhāsyam ,
Ye cittaṃ saññamessanti - mokkhanti mārabandhanā.*

Here a description of the mind is given. Mind as imperceptible, immaterial and colourless. It is the seat of consciousness. Here the distinction between mind and consciousness is quite clear. The Buddha's recognition of mind as an organ, in contrast to the five sense organs which are material is implicit. He recognises it as a mental process. It is a mediating process resulting in consciousness.

The above stanza refers to an uncle and nephew living as monks in a temple. The nephew one day received two pieces of cloth. He presented one to his uncle, who declined it. He was worried over this and while fanning the uncle indulged in day-dreaming. He thought he would buy a she-goat after selling the cloth. Eventually he would get married and would have a son. He would pay a visit to his uncle with his wife and child. The wife would accidentally kill the child and he would beat his wife for her action. While day dreaming thus, he struck his uncle with the fan. The uncle was able to read his thought and brought him to his senses. He felt ashamed, dropped the fan and ran away. The uncle seized him and brought him to the notice of the Buddha. The Buddha in this stanza describes the fleeting nature of the mind. It is one of the most comprehensive definitions of the mind. Here the Buddha tries to explain that no two thought moments arise at a particular time. His idea of thinking is also implied here. It is clear from the stanza that the Buddha had definitely assigned a specific basis for consciousness which is the mind.

As stated earlier the Buddha maintains that a well directed mind does good to a man than neither a mother nor father nor a relative can.

► 1. *Dhammapada Citta Vagga* - V. 34 ed. Narada Thera (Colombo 1971).
► 2. *Dhammapada Yamaka Vagga* - V. 37 ed. Narada Thera (Colombo 1991).

*Nataṃ mātā pitākairā aññe vā pi ca nātakā
Sammā panihitam cittam seyyaso nam tatō karē.¹*

In the story of Soreyya, a married noble harboured a lustful thought on seeing a physically attractive Arahant Maha Kaccana bathing. Subsequently because of his obsessive lust he changed sex and became a woman. The newly formed woman left the home town in Soreyya to another city. Here she married a wealthy nobleman. She had two children by this marriage and two children by the first. Once a person from Soreyya city met her and after knowing her sex change asked whether she loves the children born as a father or as a mother. Her prompt reply was that she loved the children she produced as a mother. Later she went to Ven. Mahā Kaccāna and asked for forgiveness. This was very puzzling to the people, who referred it to the Buddha. Sometime afterwards, she entered the order and attained arahantship. It is here that the Buddha described the immense power of the mind, which brought about the sex change. Later it was the mind that was well directed that enabled her to attain arahantship. This story is very relevant to indicate the role of the mind. The mind is all powerful and is capable of fully controlling the body. He assured that the mind can do more than even what a parent can do to a child, thereby ennobling him. This affirms that mind is thus the sole pivot around which behaviour revolves and it is supreme.

This is well illustrated in the **Vinaya Pitaka** (Part 1 **Pārājikā**), where the Buddha spoke to the Brahman Nerañjan about the three watches of the night in which he attained enlightenment.

▶ 1. *Dhammapada Citta Vagga* - V. 43 ed. Narada Thera (Colombo 1991)

“Then with mind collected. I directed the mind towards the knowledge of the destruction of the canker. I knew as it really is this is **dukkha**, this is the arising of **dukkha**, this is the ceasing of **dukkha**.” It is with mind collected and by directing his mind towards knowledge that he realised and gained insight of the four noble truths and attained enlightenment. Thus the role of the mind is quite clear.

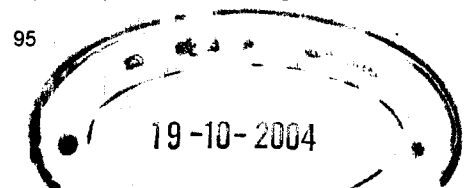
We have to recognise the volitional co-efficient of **mano** or mind. It implies will. The above examples indicate the role of the mind as an intensive energy intent to act. This is implicit. Only **kamma** plays a vital role in Buddhism-**kamma** is volition generated by body speech and mind. According to Buddhism this all important. Mind can be controlled, developed. One most important objective of Buddhism is the development of an individual's mind. The Buddha says mind is fleeting and is very flickering. It flits whenever it listeth.

A guarded mind is conducive to happiness.

The Buddha says “Now what monks is **Nibbāna**. It is the extinction of greed, hate and delusion. What monks is the path leading to **Nibbāna**. It is mental tranquility and insight.”

In the Sutta the Buddha reiterates “I say that **cētanā** is **kamma**.” In the paṭiccasamuppāda (the pattern of conditioned genesis) the Buddha insists on the twelve links in the circle of causation. In many forms taken by the Buddha, there is enunciated the supreme role played by the mind.

In Buddhism, mind, thought, consciousness have several equivalents, the three principal ones being **mano** or



manasa, citta and viññāna. In certain passages they are equated (*cittarū itī pi man itī pi viññānarū.*) In the Abhidhamma mano and vinnan are among parallel terms. In the Suttas these three have a distinctive shade of meaning. In mano the meaning is man as valuing, appraising, purposing, intending. In citta, the interpretation is as experiencing, affecting and affected. In vinna it relates to the **skandhas**.

In the Digha Niakāya, the disciple considers his body, its origin and composition and "how for me the surviving mind *viññāna* is here nestled and bound (*cittam ettha patibaddham*) just as a beautiful cats-eye of pure water (looks when) strung upon a coloured thread. Here *vinnana* is viewed as some how 'in' or dependent on the bodily life, the Khandha. The outlook of man is merely as an imper-manent complex. **Viññāna** is in effect of a cause and does not arise without conditions. Because of sensation, vinnana arises. consciousness (*viññāna*) too arises conditioned by mind (*manō*).

The mind, thought and consciousness are then equated in certain contexts. In certain aspects of behaviour they are equivalent such as when mind becomes the mediating process. The whole process of thinking is mind, which is the mental component of the individual. Thus its status is supreme. Thinking and consciousness are components of that total mental process. Every one of mind terms cited is a process. Mind as inner world processes is a Buddhist development. This is where psychology also gets close to it. Mind is conceived not as a substance but as a process. Thought is borne in the mind and a thought or

thoughts produce consciousness. *Citta* as process means both thinking and a thought or thoughts. In the **Abhidhammathe** phrase seven thoughts (*satta cittam*) is found. When mano is used will is implicit. In the *Suttas*, *viññāna* as mind occurs as something to be and as a general term for mind as impressed. It is thought. The Buddha insisted that the mind is the most significant aspect of the individual. The *paticca samuppāda* implies that for the individual the twelve links are of a mental character. To understand this one has to realise some of the fundamental teachings of Buddhism even at a basic level.

Mental and physical factors are conditioning factors and they are relative interdependent and there is nothing absolute and independent. There is no first cause. So mind is not the first cause. It has to be considered as non cyclic. It runs through birth as an interdependent interconnected and relative factor. The mind really refers to sensation, perception and thinking or volition in *Paticca Samuppada*, we get the link *viññāna paccayā nāma rūpam*, i.e. dependent on consciousness mind and matter (individual) arise.

One important aspect is the recognition that the individual alone is responsible for himself. There are no good brahmans or all pervading other power, other than the individual himself. It is entirely a solo effort, (*attanō lōko enabhisavō*). Buddhism maintains that all stimuli of senses make the individual move in two directions of attraction and repulsion. One has to attain a position of neutrality through self acquired culture. Both these processes of mental stirring. (*anārōdhā* and *virōdha*) underlie the genesis of the life process

(*bhava*). In the absence of such activity of the mind, the individual gains no momentum for the regeneration of *bhava*. All mental and spiritual endeavours of Buddhism aim at bringing about this neutrality.

Nibbāna is the ultimate aim of a Buddhist. Nibbāna is the ultimate state of mind of an individual who has completely got rid of craving. Here too, the key factor is the mind. Man can put a stop to rebirth by avoiding what is evil, by doing what is good and by purifying his mind by meditation.

The Buddha states that the harmony of the world is governed by five laws or order called (*niyama*). They are:-

- (1) The **Kamma** Niyāma (2) The **Utu** Niyāma (3) The **Bija** Niyāma (4) The **Citta** Niyāma (5) The **Dhamma** Niyāma

The Buddha said that the so-called being (*satta*) and his environment are governed by these 'laws'. The Law of relations (*paccaya*) as explained in Patthana, the 7th Book of Abhidhamma, as also by the five great orders of Nature, according to which all things are interdependent and no single thing is isolated.

Now of the five Laws governing the wonderful harmony of the world, two are directly involved with the mind. The fact is that they are integrated, gives weightage to the mind. They are the Law of Kamma and the Law that governs the mind and consciousness. An individual does good or evil Kamma by body, speech and mind. Kamma is dependent on mind and matter and speech. Man is composed of both mind and matter. A robot is made of only matter. The significance of mind is evident from this.

The role of the mind is further collaborated by the story of Nakulapati and Pingiya. Pingiya joins the order at the age of 120 years, was feeble and physically unfit and was unable to comprehend the doctrine, though very keen to transcend birth and decay, in that very life itself. The Buddha's advice to Pingiya was to reject the physical body. This too indicates the predominant role played by the mind, which is mind over matter. Nakulapathi too complains of aches and pains, insomnia and his inability to practice the Dhamma. There the Buddha speaks of the close interconnection of the mind and body advises him to pay more heed to the mind. The Buddha explains what is described psychosomatic diseases in psychology. In Buddhism mind does not occur without matter. But mind over matter has to be developed.

Thus "we looked on mind as more (*bhūyo bhiyyo*) than the body as a somewhat working the body".

It is necessary to know what constitutes nama dhamma and its contribution to the development of wisdom. Nama Dhamma comprise sensation. Perception, thinking and consciousness, which are more subtle than rupa dhamma (body). These cannot be seen but understood by the mind.

Sensation is experienced by the mind. These are sometimes pleasant, sometimes painful and sometimes neutral. Perception means recognition of names of beings, things, places, sound, writing, etc. Thinking means here volition which are neither good nor evil or thoughts based on the past and imagining of the future, creating good or bad kamma. Consciousness means sense awareness of sound,

smell, tastes, forms, feelings and mental objects at the moment.

These four components of the nama dhamma are the creations of the mind, caused by the mind. If an individual is not alert and careful he becomes the decisive factors of the mind and obscure the truth. Then falsehood will prevail and cause the mind to defile.

The individual is inundated by defilements and is unable to extricate himself from it, because he does not have the wisdom to understand the body and its different components. With wisdom, he will be able to understand where the defilement's arise from and how the mind is incapable of establishing a state of tranquillity. Wisdom proclaims the truth and directs the mind to accept the truth. Wisdom is the result of the development of the mind with Right Understanding. The mind is the base for wisdom. The examination of the body with wisdom will make one wearied with one's body and will relieve him of craving.

It is consciousness that experiences and not any being. Hence it is the cultured mind that can control it. In the Sutta (second collection No. 43 the great Miscellany) Kohita Sariputta were taking their mission out to the many they were questioned "who enjoys the field of five mentally independent senses. What is their resort (Pāpisananam) The reply of Sariputta is "It is with mind that the man sees, hears, feels" Mind causes thoughts and these thoughts can be wild if there is no Right-understanding. With Right Understanding, the individual will create right thoughts.

A cultivated mind gives spiritual liberation peace, security and happiness. The mind develops wisdom which discriminates right and wrong, good and evil, selflessness and selfishness by being aware of Right Understanding and Right Mindfulness at all times. By cultivating the mind, one can eliminate the cycle of rebirth and attain nibbāna the absolute really-selflessness. This object can only be achieved by adhering to the Noble Eightfold Path, which embodies morality, mind culture and wisdom (*sīla, samādhi, paññā*) All three aspects can be achieved only through a cultured mind. A cultured mind leads to progress, happiness and nibbāna, while an uncultured mind leads to degeneration, destruction and continuance of samsāra and suffering.

The Buddha said "Bhikkhus I know not any other thing, that brings such misery as the mind that is untrained, uncontrolled, unguarded, unrestrained. Such a mind, indeed, brings great suffering."

The development of mind is two-fold

1. Development of mental concentration (tranquility or samatha bhāvanā)
2. Development of wisdom or clear insight (Vipassanā bhāvanā)

The ultimate objective is to reach the unshakable tranquility and purity of mind, which is the foundation of insight leading to deliverance from the cycle of rebirth and misery.

With regard to the Buddha's attitude towards psychology, it is fair to conclude that **Abhidhamma** is psychology, as he places a great deal of emphasis on the

importance of the role of the mind. We need to recognise the fact that mind is the forerunner of all mental states. Kamma which is the pivot on which Buddha Dhamma revolves is generated by speech, body and mind. It is also a mental factor (*cētasika*). The importance of the mind in Buddhism in the five aggregates (*pancakkhandha*), where four of the five are mental components. Of the thirty seven factors of enlightenment the majority of factors listed are mental. In the Eightfold Path which is the essence of Buddhism all the right factors are *cētasika* (mental factors). They are beautiful mental factors. Thus the supreme role of the mind is stressed. Buddhism based its philosophy on suffering, its diagnosis and cure and treatment. It can be interpreted as psychiatry a branch of psychology. An important role is given to speech in thinking in Buddhism, which is now collaborated by research in psychology. When these facts are evaluated one must conclusively accept the important role played by the mind in Buddhism. A new awareness of inner world mental processes, is also a Buddhist development. Buddhism's preoccupation with analysis of mind, resulted in a remarkable revelation of the mental processes.

Thus Buddha Dhamma is a teaching of the mind, the operations or processes of the mind, and the deliverance of the mind, it is taught that it is at the root of all behaviours. It had an object to serve, the outlook of the individual as merely as an impermanent complex, with no essential reality. In the Nikayas, the outlook on the individual is predominantly one of mind in its manifold workings determining levels of

behaviour. In the Suttas, the individual is presented as beyond human voluntary control. These prove the power of mind, as explained in Buddhism in various contexts.

Religions have their starting point. Buddhism begins with the Buddha's search of mind. Buddha's doctrine is a teaching deep-rooted in psychology. His theories are absolutely unique in the history of religions. Over the decades psychologists have studied the course of mental activities of sensation, perception, speech, thought, consciousness and mind. These studies have forcibly made us aware how close these are to the Buddha's teachings, and yet how far they are. But the similarities are the most striking.

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3. *Samyutta Nikāya*, (PTS edition).
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5. *Anguttara Nikāya*, ed. Devamitta Thera
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6. *Dhammacakkap Pavatvana Sutha*
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CHAPTER 6

KAMMA AND REBIRTH

What is Kamma

The Buddha's definition of **Kamma** is "Oh! Bhikkus its volition (*cētana*) that I call **Kamma**. Having willed one acts through body, mind and speech."¹ Volition is mental construction. Its role is to direct the mind in the sphere of good, bad or neutral activities. According to Buddhist psychology (**abhidamma**) Kamma is a mental activity, which is very plastic flexible and elastic in an infinite number of ways.

The Buddha once asked his disciples "What is the source of **Kamma**. Buddha himself provided the answer; "It is contact (*phassa*) that is the source of **Kamma**. (*"Phassō Bhikkhava Kammānam nidānasambhavō.*) Kamma originates with contact as its source. It is of six kinds, connected with the six senses, eye, nose, tongue, body, ear, mind. The sense organs interact (*Phassō*) with the environment producing, sensation, which generates perception, etc. They also interact with each other in an infinite number of ways. Every interaction does not produce *Kamma*. It is at perception level that a sensation leads on to generating *Kamma* or not. It is only volitional actions that can generate *Kammic* effects. There are 52 such mental factors. These mental factors cannot exist alone. They are found mixed up,

1. *Anguttara Nikaya* . ed. Devamitta Thera, Colombo 1929.

associated and organised in different ways in the various states of consciousness that arise in the minds of individuals. Thus consciousness enables one to state that a certain drink tastes sweet or a certain food is putrescent, etc. It is by the mixing up of water, sugar that the drink is sweet and it is by mixing up of varied rotten food that the food is putrid. Similarly it is by mixing up, of certain mental factors that certain thoughts or volitions are produced. In fact the 7 universals and 6 particulars which form really the nucleus of a full process of consciousness mixing up with any of the remaining mental factors generate **Kamma** in consciousness.

This internal activity is infinitely more complex than words can suggest. When the thirteen mental factors mix up in different ways with the 14 immoral mental factors depending on the sensations experienced from time to time, various unwholesome states of consciousness arise. When the 13 mental factors associate with the 19 morally beautiful mental factors (*sōbhana cētasika*), wholesome states of consciousness arise. These nineteen morally beautiful mental factors must all be present always, for the morally beautiful states of consciousness to arise. No morally beautiful states of consciousness can ever arise without these nineteen mental factors. Kamma arises simultaneously with every state of consciousness. They die or cease with the ceasing of consciousness. They take the same object as the state of consciousness. They have the same base as the state of consciousness.

Kamma brings forth results which are in certain instances a sequel themselves of Kamma. Life is conceived as a process and as a cause determined process. Life is a

very long period (**Samsāra**), giving an opportunity of becoming of growth, arising on stepping stones of **Kamma**.

According to Buddhism, the five sense organs ear, eye, nose, tongue and body get their stimuli by interacting with the environment. But the mind activates by itself, as well as by interacting with the stimuli of the other five sense organs, in an infinite number of ways. Thus the role of sensation is quite clear. It not only initiates the activity, but continues to guide it throughout. All mental processes arise because of the senses, but they have no power to control these processes. That is done by the mind. Thus the working of **Kamma** is very complex.

However in Buddhism it is possible to change the effects of **Kamma**. The Buddha states by one's intelligence, effort, skill *Kammic* effects can be overcome. Thus **Kamma** is not deterministic. **Kamma** is a mental factor capable of guiding, commanding and controlling a mental process.

Ignorance (*avijjā*) is the chief cause of Kamma. Associated with ignorance is craving (*tanhā*) and anger (*dōsa*), the other roots of kamma. Evil actions are conditioned by these three causes. All good deeds of an individual are associated with generosity (*alōbha*) goodwill (*adōsa*) and knowledge (*amōha*). The arahant does not commit Kamma, as he has annihilated the cause of **Kamma**, that is craving, ignorance and anger.

There is no doer of **Kamma**, as an individual is only a psycho-physical phenomenon. This is explained by Ven. Buddhaghosa in the **Visuddhimagga**.

"No doer is there, who does the deed,
Nor is there one who feels the fruit,
Constituent parts alone roll on,
This indeed is right discernment"

Volition or will (*cētanā*) itself is the doer. It is the five aggregates (*pañcaskhandha*) which go under the name of individual or doer in the conventional term.

Kamma is not stored anywhere. It manifests itself in multifarious phenomena as occasion arises. When king Milinda questioned Ven. Nagasena "Where Ven. Sir is Kamma", Nagasena replied "Oh! Maharaja, **Kamma** is not said to be stored somewhere in this fleeting consciousness or in any other part of the body. But dependent on mind and matter, it rests manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie, springing up in due season."

Kamma is a psycho-physical force, and is transmitted from one existence to another. It plays the predominant role in moulding the character of an individual and accounts for individual differences, the birth of geniuses, prodigies, calamities and disaster to individuals.

One of the most important features of **Kammic** principles is its affirmation of will. The Buddha maintained that an individual's behaviour is completely subject to one's thought and will. The Buddha explained that in the working of **Kamma** the most important feature is the mind.

The Buddha enunciated **Kamma** as a mental factor and introduced *cetana* as that mental factor. "Where *cētanā* is, there is *Kamma* created" he said, it is this definition that makes all the differences and make Kamma as non deterministic. This shows that it is not the act, but the motive that is *Kammic* deterministic. An error commonly attributed to **Kamma** and rebirth is to assume that everything in life is predetermined. The Buddha vehemently opposes such view. Through a proper understanding of *Kamma*, the dilemma of will versus determination is resolved. Mishaps encountered by an individual now are a result of his past kamma, his mistakes in self determination in the past. They appear as unfair external agents because we have forgotten our own past *Kamma* and our vision is limited to see their intimate connections. With our present situation Buddhism distinctly says that all is not due to *Kamma* in a former life. Of the 24 relations (*paccaya*), **Kamma** is merely one cause. Everything that happens to an individual is not due to **Kamma**.

As discussed, **Kamma** and its result is only a moral law in the universe, where 5 laws operate. This was illustrated earlier in relation to Sivaka, who questions the Buddha on the nature of **Kamma**. The five laws as stated by the Buddha are *bīja-niyāma*, *utu niyāma*, *citta-niyāma*, *Kamma-niyāma* and *dhamma-niyāma*.

Kamma is only two of the five causes and are not solely responsible for every kind of behaviour. So it is quite clear that all is not due to Kamma. Only actions done with deliberate intention (*cētanā*) produce **Kamma** reactions. The law of Kamma is the scientific principle of cause and effect.

The law of Kamma is not a law of fixed determination. Kamma can be changed and deliverance can be attained. If it is not so the consequences of such a belief are psychologically paralysing. An individual is always free to amend his ways. According to Buddhism most of the details of our lives are completely subject to our thought and will now.

Three main root conditions induce an individual to do evil. They are craving (*lōbha*), hatred (*dōsa*) and delusion (*mōha*). Non-craving, good will, knowledge or wisdom induce an individual to do good. These past **Kamma** influences can, be overcome, as they arise in consciousness, by growing in awareness by cultivating skill through diligent striving. So one need not be a victim of **Kamma**. Buddhism exhorts the will of the individual. An individual has to utilise his freedom with his wisdom by striving. The eightfold path stresses the importance of morality, mental culture and wisdom. Hence the individual has the power to shape his future destiny by means of his will and in actions of body mind and speech.

In the Suttas there are four kinds of **Kamma** or volition actions, with regard to the time of their bearing fruit. The time at which resultants (*vipākas*) are produced are as follows:-

1. *Diṭṭha-Dhamma Vēdanīya Kamma* (Kamma bearing fruit during this life itself).
2. *Upapajja Vēdanīya Kamma* (Kamma that bears fruit the next birth).
3. *Aparāpariya Vēdanīya Kamma* (Kamma that bears fruit in successive births from the 3rd birth till Nibbana is attained).

4. *Ahosi Kamma* (kamma unable to produce effects).

It is necessary to understand the conscious process to understand the time and period of Kammic fruit. According to **Abhidhamma** between birth and death there is a continuum. This is the subconscious life continuum *bhavanga*. Birth (*paṭisandhi*) life continuum (*bhavanga*), death (*cuti*) share one thing in common; which is the object of the last conscious factor of the previous birth.

The life-continuum consciousness vibrates for a thought moment and passes away when a physical or mental object enters the mind. The contact between *bhavanga* and object results in resistance, resulting in vibrations, which in turn results in consciousness in a thought process. This is followed by a moment of the reception of the object so contacted. Next arises the investigating thought moment, which momentarily examines the object. This is followed by the determining thought moment, when discrimination is exercised generating free will. The subsequent important stage (*Javana*) depends on this. It is at this stage that an action is determined as moral or immoral **Kamma**.

Depending on the intensity of the obstruction in the life continuum (*bhavanga*), there will be a more intensive and lengthier thought process or a less intensive brief thought process.

Seventeen thought moments make up the longest running of any of the thought processes. It is important to know at which point in these 17 thought moments, **Kamma** is performed.

The thought process 1 - 17 indicates the life duration of the object. The object can be something heard, seen, felt, smelt or tasted. A thought moment lasts really for smaller or shorter impulses. These become much in the manner that a bubble arise and then breaks-up. Three such thought impulses make up one thought moment. The life duration of an object is usually 17 thought moments. From *bhavanga* upto the point of determining (*Votthapana*) there are 8 thought moments. After determining (*Votthapana*) consciousness there arises very rapidly for 7 times the *javana* thought moments. After *Javana*, the resulting thought moment called Registering, (*Tadārammana*) which assists the process of memory arises twice. (For 2 thought moments), With these 17 moments a whole process of consciousness become complete.

1. Past Bhavanga (*Atīta Bhavanga*).
2. Vibrating Bhavanga (*Bhavanga Calana*)
3. Arrest Bhavanaga (*Bhavanaga Upaccheda*)
4. Sense door consciousness (*Āvajjana*)
5. Sense consciousness (*Panca-viññāna*)
6. Receiving consciousness (*Sampaticchana*)
7. Investigating consciousness (*Santīrana*)
8. Determining consciousness (*Votthapana*)
- 9, 10, 11, 12, 13, 14, 15. (*Javana* Impulse Moments).
- 16, 17. Registering Consciousness (*Tadārammana*)

According to **Abhidamma** when an object is presented to the mind through one of the five sense organs a thought process runs. It implies that the volitional stage of the process consists of a number of impulse moments (*javana cittas*), which flash up one after the other in rapid succession. It is during the determining consciousness stage (*Votthapana* stage) that the decision to do any deed (whether it be good or bad), is exercised while the actual doing itself is in the *Javana* impulsive period. The creation of fresh **Kamma** takes place during the *Javana* process which runs for 7 thought moments (*Cittakkhanam*). Free will is exercised during the *Javana* process that occurs in the generation of kamma (*Kamma bhava*) of a process of consciousness. A process of consciousness runs for 17 thought moments (*Cittakkhana*), the *javana* process runs from 9-15 of the 17 (*Cittakkhanana*) that forms a full process of consciousness. The Buddha says 'Nothing O monks, do I know that changes so rapidly as consciousness.'¹

If an act is performed on the first of these 17 thought moments then the reaction of any will result in that birth itself. This is called (*Dittha dhamma – vēdanīya – Kamma*). It has no sufficient momentum to have its effects beyond this life time.

If an act is performed during the 7th thought moments of the *javana* process, the result if any will be felt on the next birth itself. It is called (*upapajja vēdanīya kamma*). It has enough forces to operate in the next birth. This also is weak, as it is in the 7th impulse moment, ready to break and collapse. As a consequence it cannot go beyond the next birth. Hence

¹ 1. Anguttara Nikaya I - 10 (PTS edition).

it is called "subsequently effective" **kamma**, which too automatically becomes ineffective if it does not operate in the second birth.

The effects of the intermediate thought moments may occur in the course of one's wondering in *samsara* until one attains **Nibbana**. It is called indefinitely effective Kamma (*aparāpariya vēdanīya Kamma*). It will bear fruit wherever there is an opportunity to bear fruit and will be effective as long, as this life, process continues.

If the effects of (1) and (2) and (3) are not experienced at their respective times, then the resultants (*Vipāca*) of those *Kammic* actions become nullified (*ahōsi*). Where *javana* occurs in inoperative (*kiriya*) state of consciousness (*cittas*) as it arises in arahats, the future passive side of life (*uppatti bhava*) is not determined.

Visuddhimagga gives **Kamma**, according to its functions. They are four kinds in number.

1. Janaka Kamma that conditions birth. (generative kamma)
2. Upatthambhaka Kamma (supportive kamma)
3. Upapīlaka Kamma (Counteraction kamma or Suppressive kamma)
4. Upaghātaka kamma (Destruction kamma)

All these may be either wholesome or unwholesome.

Generative **kamma** generates rebirth, and during that life time the individual as a mental and physical phenomenon generates **kamma** results. Supportive **kamma**, does not

generate any **kamma** results. It supports, when any other **kamma** volition has affected rebirth and **kamma** results have been produced. It supports and keeps them going according to its nature, the agreeable or disagreeable.

The counteractive **kamma** does not generate any **kamma** result, but as soon as any other **kamma** volition has affected rebirth and **kamma** result been produced, then it counteracts, according to its nature, the agreeable or disagreeable, and does not allow them to continue. As a result it is not the thought process at death that works. To assist, maintain or weaken or obstruct the fruition of generative kamma, another past kamma may intervene.

Destructive **kamma** does not generate any kamma results but as soon as any other kamma volition has generated rebirth and a Kamma result been produced, it destroys the weaker kamma and allows only its own agreeable or disagreeable kamma results to operate.

Majjhima Nikāya commentary 135 compares generative kamma with a farmer sowing the seeds, supportive kamma with irrigating and looking after the field, counteractive Kamma with the drought that causes a poor yield, destructive Kamma with a fire that destroys the whole harvest.

Another fascinating illustration is that of Devadatta. Devadatta's birth in a royal family is attributed to good generative Kamma. He being ordained and attaining high spiritual state is due to supportive Kamma. Devadatta causing a split in the Sangha was a destructive kamma, resulting in his being born in hell.

There is a certain order in which **Kamma** produces its effects according to the priority of effects. Weighty or *Garuka kamma* produces its effects first. **Kamma** that arise just before death or *āsanna kamma*, come second. Habitual *kamma* (*ācinnaka kamma*) comes third. It is the *kamma* that one constantly performed as a habit for which one has a great liking, cumulative *Katatta kamma* comes fourth. It is like the reserve fund of a particular individual.

Abhidhamma gives a four fold **Kamma** in regard to place of experiencing the effects. They are –

1. Akusala kamma which operates in the sense sphere.
2. Kāmāvacara kusala kamma which operates in the sense sphere.
3. Rūpāvacara kusala kamma which may operate in the sphere of form.
4. Arūpāvacara kusala kamma which may operate in the formless states.

Unwholesome **Kamma** is three fold –

1. Kamma committed by body.
2. Kamma committed by speech.
3. Kamma committed by mind.

Killing, stealing, wrongful sexual relations one performed by the body. The evil can be done through speech too by including others to commit them.

Telling lies, tale-carrying, back biting, sneaking, harsh rude speech, gossip or useless talk are often committed by speech (*vacī – viññatti*). They can be performed by gestures and motions by body – avenue.

Greed (*abhiṇṇa*), ill will (*voyapada*) false beliefs (*miccha ditthi*) arise in the mind itself.

Killing, rude speech, are rooted in ill will (*dōsa*). Illicit sexual relations, greed, false beliefs are rooted in greed. Stealing, telling lies, tale carrying, gossip are rooted in greed and ill-will, but only in one root at a time. In terms of consciousness, these 10 are performed by the 10 unwholesome consciousness.

Except for unwholesome **Kamma** that is associated with *uddhacca – kukkucā citta*s, the unwholesome **Kamma** performed by the remaining 11 can produce relinking results in the hells. During the time of existence after birth (*pavatta kāla*) after the relinking (*paṭisandhi*) all 12 unwholesome *citta*s can produce their results in the sensuous plane, **Kamma** worlds and rupa (form) worlds in a suitable manner.

There are five conditions necessary to complete the *akusala kamma* e.g. for killing –

1. a living being
2. knowing that it has life
3. intention to kill
4. effort to kill
5. consequent death.

The magnitude of the evil depends on the virtue and status of the being concerned. The killing of a virtuous person or a huge animal is considered as more unwholesome than the killing of a villain or small animal, as greater effort is needed to commit the sin and resultant loss is greater. Similarly five conditions are necessary for the completion of one of unwholesome acts.

Wholesome **kamma** (*kusala kamma*) in the sensuous planes are also threefold body, verbal and mental.

In the working of kamma there are forces to counteract and support this self operating law. They are birth, time or conditions, personality or appearance and effort.

If a person is born to an affluent noble family, the conditions prevailing in the home may hinder the fruition of his evil kamma. If he is born to poor, unwholesome, unfortunate family, it will create an opportunity for his evil kamma to operate. Within each individual's life, the memories and perceptions of many life times remain. So the stored knowledge of past lives contributes to and effects the individuals present choices and decision, dependent on his birth. This contribution will be positive if the birth is in a noble, affluent family. It will be negative if he is born to a poor, unfortunate family. This is called favourable birth. and unfavourable birth respectively.

Two other factors that hinder and favour the working of **kamma** are beauty and ugliness. A deformed person, even though born to a rich, noble family will not get his due place. A beautiful person is always a source of attraction and will benefit, even though born to a poor family.

Favourable time and occasions and unfavourable times and occasions are two other factors that affect the working of **kamma**. In a famine like the Baminitiya Saya everyone had to suffer including the *bhikkus* and *bhikkunis*. It resulted in animosity and violence. Thus the unfavourable conditions open up possibilities for unwholesome **kamma** to operate. Favourable conditions will prevent the operation of evil **kamma**.

Personality is also a factor in the operation of **kamma**.

Effort is an important factor in the operation of **kamma**. Right effort can generate good **kamma**. If one is not industrious and makes no effort he may not produce good **Kamma**.

An extended analysis of causality is presented in the Buddha's teachings. Thus he owes the word **kamma** not in the sense of fate, but in the sense of an intentional good or evil actions, which will necessarily have repercussions later in the individual's life. A cause and effect chain is an essential feature of Buddhism. "All that you are" said the Buddha "is the result of what you have thought." In that psychologically valid statement of the Buddha, rebirth is a cardinal principle, based on **kamma**.

Rebirth

A very important corollary which follows is from this theory is the argument that **Kamma** results in rebirth. Both Kamma and rebirth are intimately interconnected in the fundamental doctrine of the Buddha. **Kamma** is an individual

force transmitted from one existence to another. Laws of Science itself postulate that nothing can be destroyed – there is only a transference of force or energy, and it is only that energy that can be transferred back to matter. It is all important to realise the cause and effect relationship in Buddhism. Life is a psycho-physical energy, which in conventional terms is the self in Buddhism. It is only a process and not an identity that is thus termed. The Buddhist philosophic terms for an individual is *Santati*, that is flux or continuum. This continuity of psycho-physical phenomenon conditioned by **Kamma**, is the individual in the conventional term.

Death is the dispersal of the five aggregates (*skandhas*). Birth is coming into being of the five aggregates of the psycho-physical phenomenon conditioned by Kamma of the past. It is not necessarily **Kamma** of the immediate past birth that condition rebirth. The process of becoming is conditioned by craving of the previous births too.

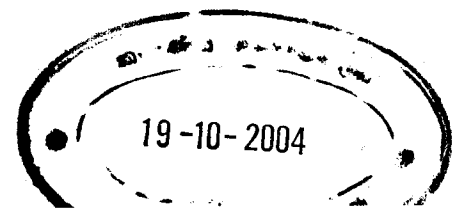
When death is near or after the subconscious (*bhavanga*) that arise after *vīthi-citta*, there arises death consciousness (*cuti citta*). Accordingly, when the present existence is over, immediately after death consciousness, there arises the *patisandhi citta*, or the consciousness that links the present existence with the immediately succeeding existence. Re-linking of birth on the new plane of existence is the resultant of volitional activities of a wholesome or unwholesome act done in this or a previous existence. The Kamma that gave rise to the relinking and which is now dormant is rooted in craving.

The re-linking consciousness process does not arise alone without its respective concomitant mental factors such as contact, sensation, perception and volition. It arises as an aid and also as the leader of the mental concomitant of mental factors associated with it.

The moment life ebbs out on one side and the consciousness of that existence comes to an end with *cuti*, the new existence begins immediately (*bhavantanena patisandhāna vasena*) The genetic stage of the *patisandhi-citta* is in the new existence itself. The re-linking and the new existence arise simultaneously. The passing away of consciousness of the past birth is the occasion for the arising of the new consciousness in the subsequent birth.

In any single existence, when the mind is not disturbed by new thoughts, ideas or fresh stimuli (as in sleep) there is normal flow of *bhavanga*. Thus *patisandhi bhavanga* or *cuti* is no more than just one *citta* that performs three functions. *Patisanddhi, Bhavanga* and *cuti citta* in any single existence are one and the same, *citta* that arises as a *vipaka citta* under three different conditions to perform three different functions at three different stages of the existence of an individual.

But they are not the identical cittas, for once a *citta* arises it also passes away and it is gone forever. What is meant here is that it is *citta* with the same object that arises continuously to perform different functions. *Bhavanga* means an attribute (*anga*) of becoming (*bhava*). Because of the continuous process of becoming, the same person cannot sit in the same position for two consecutive thought moments,



as he is a person of a different age, having undergone much change. But he is not a different person too (*naca so haca añaño*).

This is discussed clearly in the *Suttas*. The dialogue runs like this: Are you in the past, my friend? 'No' is the answer Why? " Because the past is gone". Then, are you in the present? "No", again is the answer. 'why'. Because before you can utter the word 'present' you are gone! Are you then in the future, my friend.? "No", Is the answer again why? Because the future is not here? Then where are you, my friend. This shows how philosophical deep and subtle the teaching or **Kamma** and rebirth is.

With the help of Science, we are realising the Buddha's theory of **kamma**, that life is fundamentally energy, the non destroyable mind and matter. Life originates by the law of cause and effect. This means that every cause must have a result, and every result must have had a cause.

What we imagined to be life continues without interruption after death, when instant rebirth takes place. What appeared to be life and dead matter disappear. There remains only the flux, the flow, the energy which is shared by all mental and physical phenomenon.

With the help of Science, Buddha's theory of **kamma** that life is fundamentally energy, the constant re-growing of non-destroyable mind and non destroyable matter is established to convince the modern day individuals. Science has proved that among the higher mammalian groups such as dogs, cats, dolphins, elephants and monkeys, a rudimentary form of thought exist.

With the evidence of astronomy it has been identified the existence of galaxies, stars and planets in the universe where many forms of life may exist. Some are supposed to be made more highly developed than humans and others at a much lower level of development. The higher developed being will presumably possess better perception channels than humans and may or may not have bodies which are perceptible to us and to them. The Buddha enumerated 31 places, of existence through which beings continually pass according to their deeds (Vide Appendix 7).

All beings in the phenomenon universe, visible or invisible whether men or animals, exist owing to the operation of casual laws called **Kamma**. They are liable to the same cycle as we are birth – life – death and rebirth, whether they live millionth of years or a few seconds. Their existence and death are merely transference of energy of non-destroyable mind and matter. So forms of life can be interpreted as energy on the phenomenal space time planes.

Many believed in **kamma** and rebirth. Einstein and Schopenhaver thoroughly believed in it. So did Emerson, Walt Whitman, Goethe, Giardano Bruno, Plotiner, Plato, Pythagorus. Today Scientists believe in the non solid nature of matter, interchangeability of matter and force and the reality of thoughts transference.

Cayce's reading show that the moral world is subject to laws of cause and effect as precisely as the laws that govern the physical world.

Perhaps the best research done so far has been the work of Dr. Ian Stevenson into the remembrance of young children. His researches indicated that these children, while conscious and fully awake are able to recall in great and often verifiable details the events and circumstances of past lives. His twenty cases suggestive of rebirth is a scholarly research study.

Dr. Cerminara's interpretation of Cayse's findings has been a classic for nearly two decades. She examines all levels of human experience in the context of kamma and rebirth, offering compelling proof that individual exist lives not once, but many times.¹

There is ample evidence suggestive of rebirth as proved by Scientists. These are based on Near Death Experiences of individuals. They are remembering more of their experiences and another realm of existence. Dr. George E. Burch says "If one considers death as a continuum, or as a process, then certainly these patients who have been resuscitated after several minutes of absent heart action have experienced and retrieved psychic information from as deep within his continuum as is possible."²

Scientists now know that the physical body, once considered a solid form, is actually made up of billions of whirling atoms expressing themselves at particular frequencies. Scientists have proved that matter can neither be created nor destroyed, only transferred into energy and back once more into matter.

► 1. Cerminara Gina "Many Mansions" New York Library, New York 1967.
 ► 2. George E. Burch cited by Sabom M.B. *Recollections of death, preface transworld publishers, London 1977.*

We become aware of the other aspects of life through many channels including visions, dreams, voices, thought forms, insights, intuitions, extra sensory perception and hypnotism of past life repression. Within each individual's life memories perceptions volition of many lifetimes remain. Meticulously recorded these images play an important role in shaping the persons we are today. Our past lives contribute to and affect our present choices and decisions. This may be positive or negative, depending entirely upon the character of these past events. We are the composers of our lives. Thus every action we take or thought or speech we entertain affects not only this life time, but all the others we ever will have.

A young man asked the Buddha "why is it that we find among mankind the short lived and the long lived, the healthy and the diseased, the ugly and the beautiful, those of little importance and the powerful, the poor and the rich, the low born and the high born, the ignorant and the wise". The Buddha replied "All living beings have **Kamma** as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is kamma that differentiates beings into low and high states."¹

In the scriptures it is said "Depending on the differences in Kamma appear difference in births of beings, high and low, base and exalted, happy and miserable. Depending on the differences in Kamma appears the differences in individual features of beings, as beautiful and ugly, high born and low born or deformed. Depending on the

► 1. *Atthasalini Book 1, p.65.*

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differences in Kamma appears the difference in worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery”.

It is necessary to remember that an individual is neither master nor slave of this kamma. Even the greatest sinner can by his own effort, will and intelligence reform himself to be a virtuous person. In Buddhism Angulimala, a highway robber, who murdered people and wanted to murder thousand people became an arahant. Angulimala pirith named after him is believed to bring solace to a woman in her birth pangs. It is chanted in Buddhist homes at childbirth even today in Sri Lanka. Alavaka, a demon who lived on the flesh of humans gave up his murderous habits and attained the first stage on the way to Arahanship, namely “*Sotapatti*”. A lesser evil may bring its due effects, or a greater evil may be minimised. The Buddha says –

“Here, Oh! Bhikku, a certain person is disciplined in body, in morality, in mind, in wisdom, does much good, is high souled and lives with boundless compassion towards all. A similar evil committed by such a person ripens in the life itself and not even a small effect manifests itself (after death), not to say of a great one.”

“It is as if a man were to put a lump of salt into a small cup of water. What do you think. O Bhikku? Would now the small amount of water in this cup become saltish and undrinkable”

“Yes Lord”

“Any why!”

“Because, Lord, there was very little water in the cup, and so it became saltish and undrinkable by this lump of salt.” Suppose a man were to put a lump of salt into the river Ganges. What think you, O Bhikkus? Would now the river Ganges become saltish and undrinkable by the lump of salt;”

“Nay, indeed, Lord”

“And why not”

“Because, Lord, the mass of water in the river Ganges is great, and so it would not become saltish and undrinkable.”

Buddhism teaches the possibility of **kammic** descent and ascent, kammic energy may manifest itself as a god, man, animal or demon. It is kamma that decide the nature of material form.

So **kamma** will have its effects relative to the magnitude of wholesome or unwholesome action of an individual. Thus this too supports the view that kamma is not deterministic.

Then we can conclude that –

1. **Kamma** is volition, which is generated by body, mind and speech of an individual.
2. It is through the consciousness process, by willing, that kamma is generated.

3. **Kamma** is infinite, ductile, plastic subject to change. If directed correctly can change the behaviour of a person.
4. In the working of **kamma** mind is the most important factor.
5. It originates with matter by contact, develops as sensation perception and finally as mental construct or volition.
6. **Kamma** arises simultaneously with every state of consciousness. They die or cease with the ceasing of consciousness. They take the same object as the state of consciousness and have the same base as consciousness.
7. It is not every sensation and perception that generate Kamma. The 52 mental factors, produce kammic action by mixing up, associating and organising in different ways in various states of consciousness.
8. No morally beautiful state of consciousness can ever arise, without the first nineteen morally beautiful mental factors been present always.
9. The working of **kamma** is very complex. Hence it is not deterministic.
10. Kamma is the Law of cause and Effect.
11. It is ignorance which is the chief cause of **kamma** craving and ill-will are associated with **kamma**.

12. An arahant does not commit **kamma**, as he has annihilated the cause of **kamma**.
13. Here is no doer of **Kamma** volition is itself the doer.
14. **Kamma** is not stored anywhere.
15. **Kamma** is a psycho – physical force and is transmitted from one existence to another.
16. **Kamma** is inextricably linked to rebirth.
17. **Kamma** are considered from different aspects and accordingly bear different names; (i) They are in respect of becoming or genesis (ii) in respect of weightness (iii) in respect of appearance of effects (iv) in respect of place of birth.
18. **Kammic** ascent and Kammic descent both one possible
19. **Kamma** accounts for the individual differences.
20. There are wholesome Kamma, unwholesome Kamma and neutral **Kamma**
21. In the working of **Kamma** there are forces to counteract and support the self-supporting law of birth, time or condition personally and effort.

When we discuss the role of **kamma** in relation to modern neuro-psychology, we can easily find a close relationship between Kamma and the learning theories in psychology.

According to Buddhism Kamma arises simultaneously with consciousness. A full process of consciousness comprises thirteen mental factors and when these thirteen mix up in different ways with the 14 immoral mental factors, ugly states of consciousness arise. When the 13 mix up with the morally beautiful mental factors various wholesome or beautiful states of consciousness arise. The 13 mental factors are contact sensation, perception, volition or thinking, one pointedness, psychic life and attention, initial application sustained application, deciding, effort, interest, intention. The internal true terms of mental activity as studied by psychologists state that a full consciousness process comprise an interest, intention, attention, initial application, sustained application, contact, sensation, perception, thinking in that order. So **kamma** bears a very close relationship to thinking or volition in the conscious process.

Kamma is generated by speech, word and body. This is confirmed by modern neuropsychology which regards speech as a complex and specifically organised form of conscious activity. Speech activity is clearly a highly complex psychological structure, incorporating several different components. As a form of social communication represent only one aspect. There are other aspects of speech, as a tool for intellectual activity, and finally, as a method for regulating or organising human mental processes. It is in this aspect that **kammic** theory finds its due place in psychology. Vygotsky¹ and Luria² have proved that one thinks with words.

► 1. Vygotsky L.S. and Luria A.R. "studies in the History of Behaviour OGTZ Moscow 1930"
 ► 2. Luria A.R. *The Working Brain- An Introduction to Neuropsychology-* Translated by Basil High, Allen Lane -The Penguin Press 1976

psychologists have proved that thought never wholly frees itself from action of the body, that physical activity is thinking; By the use of various electrophysiological techniques, it has been shown that as we change from sleep to wakefulness, or from mentally relaxed state to one of mental activity, the pattern of neutral activity we experience mental images. So are the action of muscles. It confirms that we think with our brain, but also think with our body. Humphrey who conducted this research concludes "Thought never wholly frees itself from action."¹

Consciousness in psychology is equivalent to complex thought processes. Mind plays a very important role. When there is a delay between stimulus and responses, thinking bridges the gap. The stimulus gives rise to thought or ideas. In Buddhism the interaction of the stimuli of the 5 senses and the mind result in thinking as a mediating process and Buddhism identifies it as a resultant of interaction of the six senses. They are very much the same. Thus **kammic** theory finds a close relationship to psychology.

► 1. Humphrey a Directed Thinking Dodd Head and Co., New York 1948.

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CHAPTER 7

THE LAW OF CAUSATION OR DEPENDENT - ARISING (PAṬICCASAMUPPĀDA)

Paticcasmuppāda is the doctrine of the conditionality of all physical and psychological phenomena. (Vide Appendix 8) To comprehend the teaching of the Buddha, a knowledge of *paticcasamuppāda* (The Law of Causation) and the theory of soullessness (*anattā*) is necessary. It explains the conditionality and dependent nature of that uninterrupted flux of physical and psychological phenomena of existence, which is namely the individual. The entire Abhidamma, as a whole, covers these two theories.

In the **Visuddhimagga** it is stated:

"No God, no Brahman can be found,
No matter of this wheel of Life,
Just bare phenomena roll,
Dependent on conditions all"

Hence The Law of Causation is called the wheel of life and sometimes it is referred to as conditioned genesis or dependent organisation, as discussed earlier. The Buddha reiterates that the wheel of life occurs dependent on arising. Dependent origination is the Buddha's explanation of how states of existence arise and how they condition each other. It is not a theory of the ultimate origin of life. It is only a discourse on the process of birth and death. It deals with the

cause of rebirth and suffering. The basis of relationship is one of conditionality rather than cause".

Condition is something on which another conditioning thing, is dependent, and without which the latter cannot be. It can happen in many ways. In the last book of the Abhidamma-Pitaka, 24 modes of conditionality are given and then applied to all conceivable mental and physical phenomena. Who sees Dhamma sees conditioned genesis. Who sees conditioned genesis sees Dhamma.¹

It is based on conditional geneses (*pattica-samuppāda*) that the process of birth and death is explained by the Buddha. There are 12 factors in this process of conditionality. They are:

1. Ignorance
2. Volitional activities
3. Consciousness
4. Mind-body phenomena
5. Six senses
6. Contact
7. Vedana
8. Craving
9. Clinging
10. Becoming
11. Birth
12. Decay, suffering, death.

The reverse gives the method for cessation of the process. The method of Conditioned Genesis

► 1. *Majjima Nikaya I* p. 190-191 (PTS edition).

(*paṭṭicasamuppāda*) should be understood as follows "this being so, that is; this not being so, that it not (*imasmim sati, idaṃ hōti, imasmim asathi, idaṃ na hōti*). It is applied to the whole causal formula which consists of 12 linked interdependent, relative and conditioned causes and effects. This Law of Cause and Effect is the fundamental principle of his teaching, elucidating the second Noble Truth, i.e. the origin of suffering. On this principle of interdependence, relativity and conditionality, life and the wheel of life are explained. It explains how life arises, exists and continues. This principle in reverse order leads to the cessation of the process. Each of these factors is conditioned (*patticasamuppanna*) and is conditioning (*paṭṭicasamuppāda*). It is considered as a circle, as there is no first cause. It is not a chain. This process of cause and effect continues ad infinitum.

Through the complete cessation of ignorance, volitional activities cease; through the cessation of volitional activities, consciousness ceases. Through the cessation of consciousness, mental and physical phenomena cease. Through the cessation of physical and mental phenomena the six senses cease. Through the cessation of the six senses comes the cessation of contact. Through the cessation of contact comes the cessation of feeling. Through the cessation of feeling there is the cessation of craving. Through the cessation of craving there is the cessation of grasping. Through the cessation of grasping comes the cessation of action. Through the cessation of action there comes cessation of rebirth. Through the cessation of birth ceases decay, death

and suffering. It is within this that the cessation of the entire five aggregates of suffering results.¹

It is ignorance of the truth of suffering, and its cause, its annihilation, and the way to its annihilation which is the chief cause, that sets the wheel of life in motion. One has to accept its existence; it has to be overcome, and it has been overcome by the Buddha. – When this ignorance is turned into knowledge and the life – flux is diverted to *Nibbāna dhātu*, the end of the life process of *samsāra* comes about. The Buddha said "I see no other single hindrance such as this hindrance of ignorance obstructed by which mankind for a long time runs on and circles on and on".²

It is ignorance that contributes to the wheel of life. It is the deep delusion, which clouds all insightful understanding. The Buddha reaffirms this in the *Itivuttaka*, when he states "Those who have destroyed delusion and broken through the dense darkness will wonder no more. Causality exists no more for them". *Avijjā* is also explained as ignorance of the past, future, past and future and dependent origination. The Eight fold path is itself the course of leading to the cessation of **kamma** formations, that is to say right view, right thought, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration.

Thus through ignorance are conditioned the **kamma** formations. This means all wholesome and unwholesome

actions of body, mind and speech are conditioned through ignorance. **Kamma** formations are mental factors (*Samkhāra*).

(*Samkhāra*) is a multifaceted term, which should be understood in context. It signifies unwholesome (*akusala*), wholesome, (*kusala*) and unshakeable (*anēnja*) volitions, which is **kamma** that produces rebirth. Unwholesome volitions include the 12 unwholesome states of consciousness. Wholesome volitions embrace eight types of beautiful (*sōbhana*) wholesome consciousness and the five types of wholesome (*rūpa jhāna*) consciousness. *Anēnja* volitions constitute the four types of wholesome *arupa jhana* consciousness. *Samkhāra* in the context of five aggregates means fifty of fifty two mental states excluding feeling and perceptions.

Buddhas and arahants are free from ignorance, as they are freed from greed, hatred and delusion and their activities are not treated as mental factors.

Ignorance plays a predominant role in immoral activities. It is latent in moral activities. Therefore, both moral and immoral activities are caused by ignorance. These volitional activities are potent enough to create the condition of the dying person to be reborn.

Dependent on these and past activities, arise re-linking consciousness in a subsequent birth. This links the Past with the present. It is the initial consciousness at conception.

▶ 1. *Vinaya -Pitaka* / ed. Saddhatissa Thera (Aluthgama 1922).
▶ 2. *Kindred Saying Itivuttaka Sutta*. p-8

According to the **Abhidamma**, consciousness (*viññāna*) is the nineteenth type of rebirth – consciousness. It also implies all the thirty two types of resultant consciousness (*vipākacitta*) experienced during a life time.

In this consciousness are latent all the past impressions, characteristic and predispositions of the individual's life flux. They are present undeveloped. On the conjunction of three things there is descent into the womb; "As to this, there must be coitus of the parents, it must be the mother's season, and the *gandhabba* should be present for conception to occur."¹ *Gandhabba* means "the being who is coming into the womb" - the being about to enter the womb (*tatrupakasatta*). Should be present means, it is not that it remains nearby observing the union of the parents, but that a certain being is about to be born in that situation being driven on by the mechanisms of **Kamma**.

The Buddha refers to this consciousness as radiant (*pabassaramīdaraṃ cittam*).² In the Samyutta Nikaya the Buddha explains "That which we will and that which we intend to do, that with which we are occupied, this is an object for the support of consciousness. If there is an object, there is a foothold for consciousness. With consciousness growing in this foothold there is rebirth and recurring becoming in the future, ageing, dying, grief, sorrow, suffering. Lamentation, despair, joy, ecstasy come into being in the future. This is the arising of the whole mass of suffering."³

► 1. *Majjima Nikaya* I p.265 (PTS edition).

► 2. *Anguttara Nikaya* I p. 10 ed. Devamitta Thera, Colombo 1929.

► 3. *Samyutta Nikaya* p 65 (PTS edition).

Simultaneously with the arising of relinking consciousness, mind and matter (the individual) occur. Consciousness and mind and matter phenomena exist at the same time. Volitional activities (*Sankhāra*) and consciousness pertain to the present and past lives of an individual.

This compound mind, and matter is explained as mind (*nāma*) alone, matter (*rūpa*) alone and mind and matter together (*nāma-rūpa*). Only mind arises in the formless planes. None of the senses arise. In the mindless (*asañña*) planes, only matter arises. In the sentient realms (*kāma*) and realms of form (*rūpa*) both mind and matter arise. In the sentient planes all the six senses exist or arise. In the form planes (*rūpa*) all the six senses do not arise, only the eye, ear and mind exists.

Mind means sensation, perceptions and volitional activities that arise simultaneously with the re-linking consciousness. Matter means body (*kāya*), sex (*bhava*) and seat of consciousness (*vaṭṭa*) that also arise with re-linking consciousness, conditioned by past **kamma**.

The Buddha did not assign a specific seat for consciousness, as he did with the other senses. The Upanishad theory of heart as the seat of consciousness existed at that time. But the Buddha did not commit himself to that theory. In the Patthana; the Book of Relations, the Buddha refers to the seat of consciousness thus. "*manōdhātuca manōviññāna dhātu ca vattantitam rūpam yam rūpam nissāya* as depending on that material thing. He did not refer to it as the heart or the brain. But in the later writing Ven. Buddhagosa and Anuruddha, confirm that it is the heart.

But the writer cannot agree with this theory. From the psycho – physical phenomena while in the mother's womb, the six senses have developed. They possess latent infinite potentialities.

According to the Buddha, matter consists only of eight physical constituents of phenomena—the pure eight fold groups (*Suddhatthika Kalāpa*). They are solid, fluid, heat, motion, elements, which are the basic raw material and colour, smell, taste, nutrient and their derivatives. Life or vitality and body are added to these eight. This incidentally means that even in the foetus of the time of conception, there are mental factors (*Cētasikas*) associated in the state of life continuum (*bhavanga*) that follows immediately afterwards. The Buddha asks Ananda "If consciousness (*viññāna*) does not appear in the mother's womb would there in that case arise mind-body combination.¹

Sex decad and base decad also consist of the first nine and sex (*bhava*) and seat of consciousness (*vatthu*) respectively. This indicates that sex is determined by past **kamma**, at the very conception of the being. But sex is not developed. It is latent.

It is mostly from the eleventh week after conception that due sense organs begin to grow. Hence dependent on the mind-body combinates there arise the sense organs (*Salāyatana*).

All the six senses have their respective objects and functions. They produce six types of consciousness.

1. Buddhist Dictionary - Nayanatilaka Thera 3rd ed. Taipei, Taiwan.

Simultaneous happenings of the sense bases, sense-objects and the resultant consciousness is contact (*phassō*). There are six kinds of sensations associated with the six senses—ear consciousness, eye consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. But in the formless plane only mental contact occurs. In the form plane three kinds of contact are possible. In the sentient world only six kinds of contact are possible.

In this plane contact is possible, with its environment. Therefore, the six senses condition contact (*phassa*) is a universal mental factor and as a result it is there in every consciousness.

The Buddha categorically states that mere collision should not be regarded as contact (*na sangaimetto ēve phassa*.)

Dependent on contact, sensation (*vēdanā*) arises. When a sense-organ comes in contact with a stimulus it is sensation which experiences the desirable or undesirable fruits of an action done in this or in a previous birth. It is a mental state common to all types of consciousness. There are three kinds of sensations, pleasurable, unpleasurable and neutral for each sensory sensation. There are five kinds of sensations associated with physical pain and physical happiness. The neutral sensation is known as *upekkha* which is equanimity.

In the *Pattecasamuppāda* only the contact included in 32 worldly resultant consciousnesses (*vipāka citta*) are taken. Although sensation is common to all types of consciousness,

only 32 worldly resultant (*vipaka*) sensation are included. If there is contact, sensation definitely follows. If there is no contact, no sensation occurs. Therefore contact conditions sensations.

Depending on sensation arises craving (*tanhā*), which is as important as ignorance in dependent – origination.

According to the *Dhammacakkapavattana Sutta*, craving is of three kinds (i) Craving for sensual pleasures (*Kāmatanhā*) (ii) Craving for pleasure associated with the concept of eternalism (*bhavatanhā*) (iii) Craving for sensual pleasure with the view of nihilism (*vibhavatanhā*). The last two refers to craving for existence and non-existence.

Here sensation which is the cause of craving, is included in the 81 sensations contained in the 81 consciousness. There are six different kinds of craving associated with each of the six senses. They become 12 when taken as internal and external. When taken as past, present and future, they are considered as 36. When multiplied by the three kinds of craving they amount to 108. Thus there are 108 different types of craving.

A pleasant sensation brings happiness to an individual. An individual will hate an unpleasant sensation. An unpleasant sensation will bring unhappiness to the individual. When one suffers one will aspire for happiness. Thus an unpleasant sensation will generate craving in the individual. Equanimity brings calm and happiness to the individual. Thus the three major types of sensations condition

an individual's craving. To overthrow sense – desires is very difficult. Ignorance is the most powerful factor in the wheel of life. Ignorance is the cause that conditions the present and craving conditions the future.

Dependent on craving arises grasping (*upādāna*), which is intense craving. When the Buddha was asked "what is the sustenance of control of the senses." His answer was "Methodical thinking". (*Yōnisō Manasikāra*)

"What is the cause of **kamma**" asked the Buddha. The Buddha himself provided the answer to this "Oh! Monks it is contact that is the cause of **kamma**" (*Passa, bhikkavē kammānāṃ nidāna sambhavam*). The Buddha has explained in great detail how thinking originates. It originates by contact of the six senses with the environment with an intention, thus producing thinking. Contact of ear, eye, nose, tongue, body, mind with the environment, with an intention generates a mental factor. This is the cause of Kamma".

In Buddhism, time is considered as a mere concept (*paññatti*). But the Dependent Origin is sometimes classified into three elements as deriving from the past, present and future. viz.

1. Ignorance
Volitional
activities

From the past

2. Consciousness

Psycho-physical organism
(The individual)

Sense – organs

Contact

Sensation

Craving

Clinging

Becoming

From the present

3. Birth

Old Age

Death

From the future

The basic truth of this teaching, which is associated with enlightenment itself, is that everything arises depending on a cause. It is also important to note that they are inter – dependent and are unable to stand as single, independent entities, besides being subject to an unending flux of momentary arising and disappearing in a series of cause and effect.

The Buddha addressing Ananda says “For this Conditioned Genesis is deep and looks deep too. It is from not awakening to this Dhamma, Ananda, from not penetrating it, that this generation, becomes tangled like a ball of thread, covered as with blight, twisted up like a grass-rope, cannot over pass the sorrowful state, the bad bourne, the abyss, the circling on **Samsāra**.¹

› 1. *Dīgha Nikāya* II 55 ed. Nanavasa Thera, Colombo 1929.

The Buddha's Law of causation makes it quite clear that what prevails is not chance but conditionality. It is the never ending process of conditioning factors and conditioned factors that maintain the process of being. But it does not mean that all things are unalterable laws of a fixed and inexorable law of causation. If it is so man becomes a victim of past kamma and is not in a position to better himself in this birth or in the future births. It is not a deterministic law. It is alien to the Buddhist doctrine of dependent origination.

It leaves plenty of opportunities for the operation of free will, as this theory does not indicate an inevitable cause and effects relationship. The individual himself can effect the cause and modify the result. Kamma can change its own Kamma.

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CHAPTER 8

THE THEORY OF NON-SELF IN BUDDHISM

As mentioned in the early chapters the individual is *nāmarūpa* (mind and matter). In Buddhist terminology it is treated as one Unit. In the Abhidhamma, matter is fairly extensively dealt with and it is analyzed into 28 factors. They are aspects rather than factors or elements. Matter becomes food for the mind, as mind is the reaction to contact. It is the process of becoming which is also the process of ceasing, of birth and of death. There is a dependent simultaneous origination. As such, thought becomes materialised and matter conceptualised, which makes matter as it appears, a phenomenon (*ruppati ti rūpaṃ*). They are appearances as they appear to the human mind. Thus matter is energy without substance and mind is energy without an entity. Thus the apparent ego is a phenomenon. All functions of an individual belong to five aggregates (*pañchakkhandha*) (1) body (2) sensation (3) perception (4) thinking (5) consciousness. This can be fully realised in the process of and purification of the mind. As a result, matter is phenomenal, a fact and an event rather than an entity with substance. The material phenomena are not properties of matter. They are constituents which are not properties of matter. They are constituents which are not present at the same time in the same event. This principle explains that the 'self' is an illusion and does not exist.

The originating factors of material phenomena are neither good nor bad morally, yet they arise in dependence on conditions (*sankhāra*). They originate in dependence on conditions, which are fourfold; namely, willful intention (*kamma*), mental activity (*citta*), seasonal influence (*utu*) and the integrating activity of absorption, identification and nutrition (*āhāra*).

In any form of matter there are always present four essential and elementary qualities (*Mahā-bhūta*). They are earth (*Pathavi*), water (*āpō*), fire (*tējō*) and air (*vāyō*). They are labelled with the old names of earth, water, fire and air but their functional qualities are extension, cohesion, caloricity and movement respectively. Matter cannot exist individually and separated. It is the energy that constitutes matter, received by contact in the senses, perceived and formulated in mental ideals. It is this fact which gives rise to sensation, perception, thinking, thereof in consciousness.

'*Pathavi*' is the element of extension and is seen as resistance; '*āpō*' the element of cohesion as attraction, '*tējō*' is the element of caloricity, as the passion of friction, '*vāyō*' is the element of motion, as the urge to become. Thus the Buddha was dealing with phenomena and events and not with substances and entities.

Matter is divided into primary and secondary elements. The four essential and elementary qualities are the primary elements (*mahā-bhūta*). From these are derived the five sense-organs and their objects. Matter refers not only to our body but also to its physical objects of experience that belong to the external world. Matter is also present in masculinity

and femininity, heart and nourishment. There are also 6 further categories of matter which are called the principle of limitation or space, the two principles of communication bodily and verbal, sound, lightness, softness and adaptability, and finally 4 characteristics, production, duration, destruction and impermanence. These are the 28 components of matter or material experience. It is for us to understand it as basically impermanent and phenomenal in nature. These 28 different, material qualities are intended to prove that matter is an event rather than substance. Matter is energy and it is the actuality of that energy which is experienced in its different forms, received by contact in the senses, perceived, formulated in ideations, to which the mind as thought reacts. Thus a thought is born in the material senses, and mind is analysed in mental states (*cittāni*) composed of mental factors (*cētasika*). The phenomena of matter and mind, therefore, should be taken in the context of its totality of one process of dependent origination. The individual is merely a process of becoming and ceasing. He is never an entity with a permanent identity.

Some material qualities are due to some of conditioning factors, while some arise in dependence on all. It is the process of conditioning which makes an objective contact into a subjective experience (*phassa paccayā vēdanā*). Matter shares with mental states and consciousness the character of being conditioned. We have to understand the role of the mind in this context. This process of becoming and ceasing is also a process of grasping whatever may feed its need to continue its greed. A thought is born in the material senses, where a contact is established between mind and matter, which constitutes the mind-matter process. This is

stated in the doctrine of dependent origination (*paticca samuppāda*), in which mind and matter are treated as one unit, as one simple link of mental matter (*nāma-rūpa*). The totality of it as one single aspect of mind and matter can be comprehended, when both are seen in action, as a process of becoming in cessation, a process of ceasing in becoming and ceasing. Everything which is a process of becoming and ceasing is also void of substance. It is also impermanent. These aspects create a duality which is sorrow.

The whole process from physical action to mental reactions, is a process of grasping (*upādāna*). A thought is born in the material sense, where a contact is established between matter and mind. It is definitely not a synthesis of mind and matter. It is not the amalgamation of two elements. It is similar to conflux of two rivers as explained by the Buddha, where he gives the classic example of the river waters of river Yamunā that converge into river Ganges which have no distinct clear composition as to identify the waters of the original rivers. Thus, the Buddha expounds the principle that mind and matter is a phenomenon, seen in the process of dependent origination. The Buddha expounds the doctrine of becoming and re-becoming and ceasing to become, which is birth, rebirth which is death, and no more becoming, which is **Nibbāna**. This individual is born on ignorance, fed on hatred and sustained on craving or greed.

This grasping or craving becomes intensified when the sense organs lay hold of the object, when perception lays hold of the idea in memory, when thought lays hold of the memory in mental formations when thoughts lay hold of

the idea in consciousness to form the bases of the ego. This whole process from physical action to mental reaction, is then a process of grasping. The five aggregates in their various stages are rightly called the five aggregates of clinging.

The mind should be analysed in mental states (*cittam*) composed of mental factors (*cētasika*), so as to understand life, itself as a process in which material and mental aggregates (*khandha*) combine to leave the impression on an individual. The individual is only a process of becoming and ceasing.

Volitional functions are two-fold. It activates thought with intention, without which no action can have moral responsibility. This is *kamma*, as it determines the nature of actions as good or evil. The other function is that it co-ordinates and organises the functions of other mental factors. It is simple ordered thinking (*cētasika lakkhana*).

By fully comprehending the non-existence of the self (*anatta*) a host of illusions—which are the product of the imaginary self disappear. This can be fully realised in the fourth *jhāna* of meditation. It is then realised that what we imagined as self is, in fact, an aggregate of mind-matter changing from moment to moment during our life-time and after death. Then we realise that the self is merely a flux, a psycho-physical continuum.

The mind and body differ somewhat in nature. The mind is more amorphous, plastic and quick – changing than the body. The body is more resistant to change than is the mind. In the questions of King Milinda it is stated that while

the arahants no longer can experience mental pain, they can still experience physical pain.

When Nakulapita complained of aches and pains and insomnia, the Buddha suggested that he should ignore the body. Even Pingula at the age of 120 years complained to the Buddha about his inability to comprehend the Dhamma due to his physical ailments, he advised him to forget the self. This indicates the psycho-somatic nature of behaviour. The Buddha always admonished his followers to develop, fortify one's mind in order to overcome physical ailments and constraints. He did not maintain that mind was superior to matter but stressed the need to develop one's mind to attain perfection. He professed that it is the mind that provides us with leaps of insight with knowledge.

In the Abhidhamma no mention is made of persons, places or objects. This is because they do not exist in the ultimate sense. They are merely conventional names and labels for identification and communication. In reality, all that exists is psycho-physical phenomena. But the Sutta Pitaka presents episodes with individuals living in society. Thus the concept of soullessness is conveyed only to those with higher states of intelligence.

The theory of non-self has a close relationship to the ideas of physicists. Psycho-physical analysis shows that thinking is only one of the six senses, but the most important. Buddhism assumes that thinking leads to transcendental supreme wisdom, by a well-developed mind. Chemists have discovered the law of indestructibility of matter. Matter cannot be destroyed; only transformed into energy and back to matter.

Buddhism assumes that both mind and matter are one unit which is indestructible and continues to exist as a phenomenon in space and time reinforced by *kamma* until it attains **Nibbāna**. In the psycho-physical analysis of components of experience, no permanent self is possible.

In Buddhism, matter is not something separate from mind. Mind and matter are one unit. It is a phenomenological approach to existence. But in certain psychological systems there is a radical and absolute dualism, a dichotomy between mind and body. It is interesting to find the view that qualities of matter as phenomenal is shared by Bertrand Russell. This modal view of matter is accepted by Bertrand Russell. Scientists too recognise matter as phenomena, as it is impossible to arrive at the essence of matter. This is substantiated by their discovery of the infinite indivisibility of the atom.

Among psychologists there are two theories of mind. One group assumed that the body is inhabited by an entity known as the mind. They call themselves dualistic, and profess that the mind is not physical, not part of the workings of the body. The second theory is physiological and assumes that mind is the activity of the brain, a bodily process. This is the monistic theory. Neuropsychologists work with the monistic theory.

Charles Sherrington, a Nobel laureate in medicine maintained that a being may consist of two fundamental elements, a 'mind' and a 'brain'. Sherrington's theory of a dualistic system of mind and brain was extended by Dr. Wilder Penfield who concluded that the dualistic hypothesis of

separation of mind and brain seems the more reasonable....."Mind comes into action and goes out of action with the highest brain mechanism, it is true. But the mind has energy. The form of that energy is different from that of neuronal potentials that travel the axon pathways. There I must leave it".¹

"Recent investigations into the technique of biofeedback has shown that in a laboratory setting, a human subject can modify certain bodily functions heretofore regarded as not under voluntary control. Through specific cues and methods of reinforcement, these individuals can be 'trained' to control their own blood pressure, body temperature and pain threshold and even their brain-wave activity. If the workings of the cellular components of the highest brain levels can be controlled through voluntary effort, even what and where is the source of this volitional control".² Does it not refer to the all powerful mind in the samsara context as referred to by the Buddha. Does not meditation in Buddhism play the same role?

Various researches carried out on "Near Death Experience," baffle many scientists and psychologists. They seem to establish a framework in which the human is composed of this fundamental element the 'mind and the brain' Penfield maintains that the separated self in the NDE represents the detached 'mind' which according to him is capable of experiencing contentment, happiness, love, compassion and awareness, while the physical body

▶ 1. Penfield W. "The Mystery of the Mind" P. 73, Princeton University Press -1975.
▶ 2. Recollection of Death Corgi Books, A Division of Transworld Publishers Ltd., 1982.

represents the computer—a lifeless automation." This is not acceptable to a Buddhist.

The interpretation of this experience differs from Buddhism. In Buddhism the mind and body are conditioning factors and they are relative interdependent and interconnected and there is nothing absolute and independent. There is no first cause. Hence it runs through birth and death as interdependent, interconnected relative factors. Those reporting of NDE were not brought back from the dead, but were rescued from a point very near to death. Thus the experience is not of death itself. So one cannot come to any conclusion. Even electro-chemical studies have proved that there is very little difference between the brains of human and other animals. They say that there is an elusive element that defies the researcher. That something is mind. We have to look upon the human being as an energy constellation made up of body, considered as solid is actually made up of billions of whirling atoms expressing themselves at particular frequencies. Physicists have also proved that matter can neither be created nor developed, only transformed into energy and back once more into matter. The view of human beings as energy sources rather than solid helps us to understand mind and body as one unit enabling us to comprehend the power of thoughts, emotions, consciousness stated in Buddhism.

A wealth of facts has been obtained in neuropsychology. Advances in neurology, neuro-surgery and neuropsychology have enabled us to understand the ways in which highly complex forms of behaviour are related to the

complex brain activity. It generalises modern concepts regarding the cerebral basis of the complex working of the mind and discusses the system of the brain which participated in the construction of perception and action of speech and intelligence, of movement and goal directed conscious activity.

Modern psychology has made considerable progress in the study of human mental activity. Neuropsychology has now clear ideas on the structure of human higher psychological actions and conscious complex activities in relation to the brain, that cannot in any way be comparable with the classical schemes of associationism or with the general ideas of Gestalt psychology, or with behaviourism, or with depth psychology. Despite all these advances of neuropsychology the knowledge of psychophysical structure of mental processes and of their internal physical relationship are still grossly inadequate compared with the Buddhist theory of non-self.

Hebb, a Neuropsychologist in 1966 stated it very clearly and convincingly. "Logically a scientific theory should never be believed. It is best regarded as a sophisticated statement of ignorance, a way of formulating possible ideas so that they can be tested, rather than as an attempted statement of final truth. I may hold to the existence of an immortal soul as an agent in man's behaviour; if so, how would I go about trying to demonstrate it? My best procedures would be to assume that it does not exist, try to explain everything in physiological terms, and expect to find, eventually, when such explanation is taken to its limit, a thousand years from now – that there is still something

about man that is not accounted for. If such a result is obtained, it would demonstrate the existence of the Soul (or some neuro-physiologist controlling agent in behaviour)"¹. This elusive factor is the Mind, in relation to matter which was demonstrated by the Buddha 2500 years back. Neuropsychology is still a very young science, taking its very first step, and a period of forty years is not a long period for the development of any Science. Neuropsychology is created for deepening our knowledge of the internal structure of mental process in relation to the brain. They ascertain that the "Mind is the Brain", which is very close to the Buddha's interpretation of mind and matter.

Several recent discoveries on modern physics have completely agreed with the Buddha's theory of non-self. Matter is found to be neither solid nor static. It has been discovered that the action is mostly empty space in which invisible electrons whirl at velocities of 600 miles per second around a tiny nucleus. It is the high velocity of electrons in the atom that gives it the appearance of solidity. The same is said by the Buddha (ruppatiti rūpaṃ). It is appearance that makes it look a solid.

Quantum mechanists have revealed that matter has a dual aspect-it appears sometimes as particle and sometimes as waves. The wave aspect make it impossible to have a well-defined measurement of the velocity of the particle as well as a well-defined precise measurement of its position. As such the Universe is a dynamic ever changing universe.

1. Hebb. O.D p.9, *A Text of Psychology*, W.B. Saunders Co., London 1966.

Einstein's theory is that matter is not-indestructible, but is rather a form of energy, that – may be transformed into either form of energy or matter.

Thus solid matter is only a concentrated manifesto of an underlying unmanifested field of energy. It is only the appearance what makes it look a solid.

The Buddha gained the concept of non-self by his super wisdom (abhiññāna). The Buddha's concepts such as impermanence and selflessness are true in terms of modern science. Thus Einstein maintains "The religion of the future will be a cosmic religion. It should transcend a personal god and avoid dogmas and theology. Covering both the natural and spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description." Albert Einstein reaffirmed what he said earlier "If there is any religion that would cope with modern scientific needs it would be Buddhism."

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CHAPTER 9

THE THEORY OF PERSONALITY –

THE PERFECTION OF THE HUMAN BEING

It is possible to enunciate a theory of personality based on the Buddha's doctrine. The Buddha was concerned with two spheres of human welfare, the mundane and the supermundane. Success in the mundane sphere if achieved righteously, leads to the success of the supermundane state. Therefore, the Buddhist doctrine has a number of dimensions as ethical, social, cultural, intellectual and spiritual. It is a religion and philosophy concerned with the welfare of all beings, including animals, and even plants.

The individual in his sojourn in cycle of lives (*Samsāra*) aims at attaining *Nibbāna*. To attain *nibbāna*, the individual should comprehend the fourfold noble truths, namely suffering (*dukkha*), the cause of suffering the elimination of suffering and the path to its elimination of suffering, the noble Eightfold path of deliverance. This eightfold path is a way of life, with self-discipline in body, word and mind. It is self-purification, and self-development.

The Buddha maintains that there are three roots of evil which are the causes of suffering. They are craving, hatred and delusion or ignorance.¹ These form the entire

1. Anguttara Nikaya III No. 69, ed. Devamitta Thera, Colombo 1929.

range of evil, in its greatest intensity, as well as in its faintest tendency.

The Buddha also gives three roots of good that are beneficial to an individual:-

Non-craving (unselfishness, liberality, renunciation)

Non-hatred (loving-kindness, compassion)

Non-delusion (knowledge, wisdom)

These are the six mental states that are the roots of everything detrimental and harmful or beneficial to an individual. These two sets of three are respectively the roots of unwholesome or wholesome volitional actions by way of deed, word or thoughts.

Greed and hatred reinforced by ignorance affect every individual. No greed or hatred arises without the presence of ignorance. According to the Buddha, the unwholesome roots of greed and delusion or hatred and delusion always occur together. Delusion however, may occur by itself and can be a very powerful source of evil and suffering. In view of the omnipotence of delusion in the entire range of unwholesome behaviour, there is no entanglement equal to the wide-spread net of delusion¹. In the Dhammpada it is further stated that ignorance is the greatest taint of the mind.

"I see no other single hindrance such as the hindrance of ignorance obstructed by which mankind for a long-time runs on and circles on"² contends the Buddha.

► 1. *Dhammapada* ed. Narada Thera V. 251, Taipei, Taiwan 1971.

► 2. *Itivuttaka* p.8.

An individual is the result of the interaction of individual and society. The individual encounters stress and tension because of the imbalance caused by the roots of good and evil. This is unsatisfactoriness or *dukkha* as explained by the Buddha. According to the Suttas, they are the roots that cause, condition and produce unsatisfactoriness. They are producers by being productive of rebirth.

The Buddha expounds that an individual who craves, hates and is fed by delusion is emotionally unstable. In the *Paticca Samuppāda* he goes to the extent of evaluating this aspect. He maintains that delusion conditions volition and volition conditions consciousness, which in turn brings about the individual. Craving results as a consequence of the contact of the sense organs with an object. Thus the individual bound by his greed and pushed by his hatred, is reinforced by his ignorance. Tibetan paintings represent the three roots craving, hatred and delusion by symbolical animals which turning round and round catch each other. Thus the personality of the individual is his own making, originating in craving, fortified by hatred and reinforced by ignorance. For a wholesome personality one should not be greedy, should overcome hatred and develop one's wisdom.

Wholesome and unwholesome skills comprise all volitional actions (*kamma*) that bind living beings to *Samsāra*, the round of rebirths and suffering. These refer only to that of the mundane type (*lōkiya*). Those of the Superrmundane (*lokuttara*) type are not productive of *kamma*.

Wholesome skills are explained as the healthy state of mind (*avijjā*), as morality faultless (*anavajjā*) and as having a favourable or happy, kamma result (*sukkhā – vipākā*).

The unwholesome has the opposite characteristic. It is an unhealthy mind, morally blameworthy (*sāvajja*) or has unhappy kamma results (*dukkhā–vipākā*). Therefore unwholesome behaviour, in thought, word and deeds, are unskillful reactions to life.¹

The range of these six roots is very wide and stands for all degrees of intensity, even for the weakest of the respective defilements. Its effect varies according to the degree of weakness. Their unwholesome influence on character and *kammic* action are not as grave as their stronger forms. Even the weaker forms may carry the risk of either growing stronger or making the individual's personality more susceptible to graver forms of greed, hatred and delusion.

Various forms of unwholesome roots as given in the Dhamma of the Abhidhamma Piṭake are as follows:

Craving – liking, wishing, longing, fondness, affection, attachment, lust, cupidity self-indulgence, possessiveness, avarice, desire for the five sense objects, desire for wealth, offspring, fame, etc.

Hatred – Dislike, disgust, revulsion, resentment, ill-humour, vexation, irritability, antagonism, anger vengeance and revenge.

► 1. *Majjhima Nikāya* No.88 (PTS edition).

Delusion – Stupidity, dullness, confusion, ignorance of the four Noble Truths, prejudice, ideological dogmatism, fanaticism, wrong views, conceit.

The Wholesome Skills

Non-greed – unselfishness, liberality, generosity, thoughts and actions of sacrifice and sharing, renunciation, dispassion.

Non-hatred – Loving kindness, compassion, sympathy, friendliness, forgiveness, forbearance.

Non-delusion – Wisdom, insight, knowledge, understanding, intelligence, sagacity, discrimination, impartiality, equanimity. These are the range of the six roots.

The commentarial definitions of the unwholesome roots are very interesting.

Greed has the characteristic of grasping an object like birdlime. It sticks like meat put in a hot pan. Like the dye of lamp-black it is manifested as not giving up. Its proximate cause is seeking enjoyment in things that lead to bondage. It carries being to a state of misery as a swift flowing river does to the great ocean.

Hatred like a snake is characterised by savageness. Its function is to spread, like a drop of poison or burn up its own support, like of forest fire. It persecutes like an enemy that has got his chance. Its proximate cause is the ground for annoyance (*āghāta-vattha*). It is like stale urine mixed with poison.

Ignorance, is like blindness, or it has the characteristic of not knowing. Its function is non penetration, or its function is to conceal the true nature of things. It is manifested as the absence of right view, or it is manifested as darkness. Its proximate cause is unwise unjustified attention. It should be regarded as the root of all that is unwholesome.¹

The commentarial definition of unwholesome roots are equally interesting.

Non-Greed has the characteristic of the mind's lack of desire for an object, or it has the characteristic of non-adherence, like a drop of water on a lotus leaf. Its function is not to lay hold or not to grasp. It is like a liberated monk. It is manifested as not treating the desired object as a shelter of non-craving. Like a man who has fallen into filth, he will not cling to it.

Non-Hatred has the characteristic of lack of savagery or the characteristic of non-opposing. It is like a congenial friend. Its function is to remove annoyance. It is manifested as agreeableness.

Non - Delusion - has the characteristic of penetrating things according to their true nature, or it has the characteristic of some penetration, like the penetration of an arrow shot by a skilful archer. Its function is to illuminate the objective field, like a lamp. It is manifested as non-bewilderment, like that of a forest-guide.

The three are recognised as the roots of all that is wholesome:

► 1. Visuddhi Magga, Translation by G Nanamoli Thera, p - 525.

Thus non-craving is a condition of giving, non-hatred of virtue, or non-delusion is a condition of mental development or meditation.

Non-craving person does not over-rate an attractive object. He will admit an existing fault and will behave in accordance with that view. He does not suffer because of separation from the beloved. Non-craving makes for a happy life among lay people. They will not be born in the realm of the famished and ghosts, generally a person is reborn there through craving.

In non-hatred one does not underrate or depreciate a disagreeable object and will behave accordingly. One does not suffer through association with those whom one does not love, though the hater may identify himself with his aversion towards him and may not associate himself with it. With non-hatred the suffering of aging is not felt strongly or prematurely, as it is one who harbours strongly hate who ages quickly. A non-hatred person leads a happy life with everyone. Through non-hatred, there is no rebirth in the hells, for it is through hate and bad temperament that beings are reborn in hell.

Through non-delusion one has an undisturbed view of things. One will accept things as they are and behave accordingly. He will be able to think rationally and will not experience disappointment by not receiving what one wishes. There is no suffering in dying, because it is dying with a confused mind that is suffering. Non-delusion makes for a happy life among ascetics and monks, who often clash about opinions. Through non-delusion there is no rebirth in the animal world.

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These three roots have their own perceptions. Non-greed has perception of renunciation, of freedom from ill-will, which is loving kindness and compassion and perception of the body's foulness, of the unbounded states and of the elements.

Through non-greed the extremes of sense indulgence is avoided. Through non-hatred the extremes of self mortification are avoided. Through non-delusion the middle course is practised.

Non-greed breaks the bondage of covetousness. Non-hatred breaks the bodily bondage of ill-will and non-delusion breaks the other two bondages of clinging to rites and rituals, dogmas and fanaticism.

With the causes of arising and non-arising of the roots, attention plays a decisive role. It can be unwise or wise. (*ayoniso or yoniso manasikāra*).¹

"The uninstructed common man does not know the things worthy of attention, nor those not worthy of attention" (Sabbāsava Sutta M.2).

The commentary to that discourse is very illuminating "There is nothing definite in the nature of things (or objects) themselves that makes them worthy or unworthy of attention, but there is such definiteness in the manner of attention, that provides a basis for the arising of what is unwholesome or evil (*akusala*), that kind of attention should not be given (to the respective object), but the kind of attention that is the basis for the arising of the good and whole-

► 1. *Anguttara Nikaya 3, No. 68 ed. Devamitta Thera, Colombo 1929.*

some (*kusala*), that manner of attention should be given." Here the role of attention in generating wholesome and unwholesome behaviour is highlighted.

Potentially attractive or repulsive things, are only common experiences to any individual. It is one's deliberate attitude that matters. It is his manner of attention, which will decide whether he is reacting with greed or not. The 'manner of attention' will decide whether he is reacting with Right Mindfulness and Right Understanding, resulting in Right Action. The Buddha recommends that the individual should divert his attention altogether from the object.

Here the most important fact is that the individual's freedom of choice is enhanced. The individual himself is responsible for wholesome and unwholesome acts of behaviour. He can raise his attention so as to generate Right Mindfulness, which is one of the most important aspects of Right Mindfulness, which is one of the most important aspects of the Right noble path, which paves the way to attain Nibbāna.

These three states of mind, have their own distinction, diversity and their differences, which account for individual differences of personality. Thus the behaviour of each individual can be assessed accordingly.

The Buddha states "greed is a lesser fault (*appa-sāvajja*) and fades away slowly, hatred is a great fault and fades away quickly, delusion is a great fault and fades away slowly."¹

► 1. *Anguttara Nikaya Three No. 68 ed. Devamitta Thera, Colombo 1920.*

Without the presence of delusion, no greed or hatred can arise. The wholesome roots of greed and delusion, hatred and delusion, always occur together. Delusion, may occur by itself and can be a very powerful source of evil and suffering. As delusion is omnipresent in the entire range of unwholesome behaviour, the Dhammapada says that there is no entanglement equal to the wide-spread net of delusion or ignorance¹, Delusion is the greatest taint of the mind². The Buddha, therefore said "All unwholesome states have their roots in ignorance, they converge in ignorance and by the abolishing of ignorance all other unwholesome states too, are abolished."³

Considering the very wide range and universal impact of ignorance it will be understandable why it appears as the first factor in the chain of Dependent-Origination (*Paticcasamuppāda*) being the root condition of Kammic bondage.

The path for the giving up of craving, delusion and hatred is the noble eightfold path.

The Buddha said there are four kinds of men in the world.⁴ They are:

1. One who works for his own good, but not for the good of others. Such a person is one who strives for the abolishing of craving, hatred and delusion himself, but not for the others.

► 1. Dhammapada V 251

► 2. Dhammapada V 43

► 3. Anguttara Nikaya, IV No. 76 ed. Devamitta Thera, Colombo 1929.

► 4. Samyutta Nikaya Vol. III No. 1

2. One who works for the good of others, but not for his own good. He is one who encourages others to abolish craving, hatred and delusion, but does not strive for his own good.
3. One who works neither for his own good, nor for the good of others.
4. One who works for his own good as well as the good of others.

Rebirth as a human being is always as a result of good *kamma*. In human rebirth consciousness, there may be other three accompanying root causes (*tihētuka patisandhi*) or two without non-delusion (*dvihētuka patisandhi*) or in rare cases, none (*ahētuka patisandhi*). In three-rooted rebirth-consciousness, the strengths and weaknesses of these roots may widely differ. In two-rooted rebirth, the absence of non-delusion does not mean the entire absence of intelligence, but complete inability to understand reality, and in particular the four noble truths. Rootless rebirth occurs throughout the four worlds of misery which are the abodes of animals, ghosts, demons and beings of hells. Among humans it is restricted to those born blind, deaf, crippled, mentally-deficient or dumb.

In every human being, there is some potential for good, because one is born as a human as a result of wholesome *Kamma*. For mentally deficient human beings the potential is greatly handicapped, but not necessarily so with other humans reborn with wholesome root causes. The good potential in the majority of human is activated or strengthened, or weakened and even lost depending on the type of

roots prevailing in the rebirth producing *Kamma* of the previous life which has a strong formative influence on the character-traits of the present life (*puñña – hētu*).

The meritorious deeds (*dasa kusala kamma*) and the virtuous skills of perfection (*dasa pāramitā*) are psychological factors that could create a serene state of mind by eliminating unwholesome skills of craving, hatred and delusion.

The ten meritorious deeds are abstaining from (i) killing (ii) stealing (iii) sexual misconduct (iv) lying, tale-bearing, harsh language, vain talk, covetousness, ill-will and wrong views (v) taking intoxicants.

All these ten meritorious deeds are motivated by non-craving, non-hatred and non-delusion.

If an action is performed out of non-greed, non-hatred and non-delusion and if greed, hatred and delusion have entirely gone—such an action is thereby given up, cut off at its roots, make barren like a palm stump, brought to non-existence, and is no longer liable to arise in the future again. The life nourishing sap conveyed by the roots, has ceased to flow, and the roots of continued existence themselves are cut off.

The presence of greed, hatred and delusion corresponds to the Truth of suffering or unsatisfactoriness and its origin, while in the abandonment of those unwholesome roots the Truth of the Path and its goal **Nibbāna** are implied. Rebirth occurs because of craving and not due to one's *kamma*. One's **Kamma** determines the nature of rebirth. The Buddha maintained that on achieving the perfection of the

human being by eliminating craving, hatred and delusion that it is even within the reach of each and every intelligent human being to attain **Nibbāna**.

The ten virtuous skills in Buddhism aim at perfection of the individual. *Sutta Nipāta* says, “work for the welfare of others”.⁴ The ten transcendental virtues, that a Buddha to be (*bōdhisatta*) practices in order to gain enlightenment are not reserved only for the bodhisatta. For the good of oneself and all others, with the object of achieving ideal perfection and service, one has to practise the ten virtuous skills. They are generosity, morality, renunciation, wisdom, perseverance, patience, truthfulness, determination, loving – kindness and equanimity.

Virtuous skills are those that are developed with compassion, directed by reason, unaffected by selfish motives, and unsullied by misbelief.

Generosity is the first virtuous skill. The person who is generous is conferred the double blessing of inhibiting immoral thoughts of selfishness, while developing pure thoughts of selflessness.

Second is Sila, which means discipline. It advocates duties that one has to perform (*cāritta*) and obstinacies that one should observe (*vāritta*). In the *Singālōvāda Sutta* these duties are beautifully spelt out. There are 64 ways of interacting by the members of different social groups. A person who fulfills these duties become truly a perfectionist. He refrains from evil and does good to everyone. He abstains from all the five forms of immorality.

The third virtuous skill is Renunciation (*nekkhamma*) which implies both renunciation of worldly pleasure, by becoming an ascetic and the temporary inhibition of hindrance (*nīvarana*) by trances (*jhānas*).

It is quite clear that the 10 virtuous skills are meant for Bodhisattas to gain supreme enlightenment, but it is open to laymen who strive to attain **Nibbāna**.

Wisdom (*paññā*) is the fourth virtuous skill. It is the right understanding of the world with respect to transiency (*anicca*), unsubstantiality (*dukkha*) and soullessness (*anattā*). There are three kinds of wisdom, which one has to achieve (i) knowledge acquired orally (*sutamaya paññā*), (ii) knowledge acquired through thought (*cittamaya paññā*), (iii) knowledge acquired by meditation (*bhavanāmayā paññā*). Wisdom is the most important aspect of Buddhism. It is the first factor in the eightfold path.

Associated with wisdom is perseverance or energy (*virīya*) which is mental vigour or strength of character. It is defined as persistent industriousness to work for the welfare of others, in thought, deed and word. It leads to self-reliance. In the eightfold path Right Effort is the same as this virtuous skill. It suppresses the arising of evil states and perfects those good states, which have already arisen. It is one of the seven factors of enlightenment (*virīya sambojjhanga*).

Patience (*khanti*) is the sixth. It is patience endurance of suffering inflicted upon the individual by others and the tolerance of others' wrongs.

The seventh perfection is truthfulness (*sacca*). This means the fulfillment of one's promise. There is perfect harmonious integration of thoughts, words and deeds.

Resolute determination (*adhitthāna*) is the eighth. It is through this determination that one achieves the other perfections.

Loving-kindness (*mettā*) is the next virtuous skill. He possesses boundless benevolence towards all beings irrespective of birth, creed, colour or sex.

Equanimity (*Upēkkhā*) is the tenth perfection. This means viewing justly. This is the most difficult and most essential of all perfections, because of society, which is so complex, ill-balanced and fluctuating. One has to live in the unavoidable conditions of a conditioned world, where profit and loss, obscurity and fame, censure and praise, pleasure and pain are subject to change. Amidst such vicissitudes of life to remain as firm as a rock in perfect equanimity is the most difficult task.

To achieve perfection as an individual in this world of complete uncertainty, constant change and suffering, there are four sterling qualities which have to be developed by the individual, the Buddha states. They are termed collectively *Brahmavhihāra* the four sublime virtues. They are loving-kindness (*mettā*), compassion (*karunā*), appreciative-joy (*mudita*), equanimity (*upēkkhā*). They make one divine in this world itself. They can make the individual a perfectionist. They are also called illimitable (*appamaññā*). By developing these virtues one can be a blessing to oneself as well as to all others.

The Buddha defines Loving-kindness as that which softens the heart. It is equated to the state of a true friend. It is a genuine wish for the welfare of the whole world.

Loving-kindness covers whatsoever living beings there be feeble or strong, long, stout or medium short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born, all beings without exception.

An individual who is kind should not deceive another, nor despise any person whatsoever in any place. He should not wish any harm to another in anger or ill-will. His love should pervade the whole world, above below and across without any hatred, without any enmity. He should develop mindfulness on these aspects. This, the Buddha affirms, is the highest conduct an individual can achieve. He should not be attached to the sense desire, should be virtuous and endowed with insight.

An individual who develops loving kindness will not be born again as a human being. He will attain *Sōtāpanna* (Stream-winner) of the Aryan Path.

Compassion (*karunā*) is the Second sublime virtue. Its chief characteristic is the wish to remove woes of others. A person who is compassionate is moved by the suffering of others, possesses altruistic feelings. The individual does not expect anything in return for being kind.

It covers all sorrow-stricken beings and it also embraces all living beings, animals and even plants. It is extended without limits towards all suffering and helpless beings.

Muditā or appreciative joy is the third sublime virtue. *Mudita* tends to destroy jealousy, which is a very destructive force in the life of an individual. Very often an individual fails to rejoice at the prosperity of another, although he may be able to share his failure. It is very difficult to practise *mudita*. The main characteristic of *muditā* is happy appreciative joy, prosperity and success.

Equanimity (*Upēkkhā*) is the forth sublime state. This is the most difficult of the four sublime virtues. To be emotionally stable in a complex competitive world, one has to develop this virtue with tremendous effort. Any individual can be affected by the light vicissitudes of life, namely, loss and gain, fame and infame praise and blame, pain and happiness. He who stays stable when encountered by such favourable and unfavourable states is wise, says the Buddha. The Buddha contends, "Retaliate not. Be silent as a cracked gong when you are abused by others. If you do so, I deem that you have already attained **Nibbāna**, although you have not have realised **Nibbāna**". The one who practises *Upēkkhā* discards clinging and aversion. An impartial attitude is its chief characteristic. The individual who practises equanimity is neither attracted by pleasant objects, nor is averse to unpleasant objects.

Mettā includes all beings, *karunā* embraces all who suffer, *mudita* covers the prosperous and *Upēkkhā* embraces the good and the bad.

The Buddha states that those who wish to be divine in life should cultivate these virtues, which are found in every individual.

The Buddha explained that the most difficult task is to be born as a human being. Once this state as a human being is achieved, one should endeavour to realise it and practice the four sublime virtues. To achieve perfection it is necessary that one should resolve to develop these virtues in this life itself.

A theory of personality can be developed based on the above conditions. The Buddha is concerned about the perfection of the human being. Thus personality in the Buddhist context is perfection of the individual. In the tremendous task of achieving **Nibbāna**, the perfection of the individual is a prerequisite. It is attainable. It is never too late to attain it.

To the Buddha the personality of the individual rests on the wholesome and unwholesome skills, craving, hatred and delusion, non-craving non-hatred and non-delusion which are distinct, diverse and different. These are acquired by the individual in his sojourn in Samsāra. Thus the past life tendencies generated by craving, hatred and delusion play a predominant role. Of these three ignorance is the strongest factor. Ignorance covers the non-comprehension of the four noble truths. By this the Buddha means the development of insight, wisdom, knowledge and perception, as is clear in his oft-repeated statements in the First Sermon (*Dhamma - Cakkappavattana Sutta*). Ignorance is the most important factor as indicated in the conditioned-genesis (*Paticca Samuppāda*). According to the Buddha it is ignorance that conditions volition or kamma that conditions consciousness and consciousness that conditions the birth of the individual.

The next in importance comes hatred. Greed is a lesser factor. Greed occurs because of contact of the six senses with an object, which results in grasping resulting in suffering. Thus the determinant factors of a sound personality are non-craving, non-hatred, non-delusion in relation to this birth and past lives, lived in *Sansāra*.

The Buddha points out that the personality traits can be changed by the will of the individual, by developing virtuous qualities meritorious deeds and developing the four sublime virtues. Thus the Buddha succeeded in rehabilitating so many individuals and making them worthy individuals of perfection, Angulimāla, Patācarā, Ālawaka, Ajāsat, Ambapāli, Khēma, Rāhula, Kisāgōthami are only a few of them. They were psycho-paths, neurotics, psychotics, paranooids, narcissists, sadists, etc. According to the Buddha's concept, will plays a vital role in behaviour. For volition (kamma) is generated by the will of the individual where word, body and mind direct the behaviour of the individual. Responsibility in changing behaviour is trust on the individual. The Buddha gives a lucid account of how it could be achieved. The essence of Buddhism is the eightfold path. By striking a middle path the individual has to develop wisdom, morality and mind culture. Through wisdom he has to adhere to morality and mind culture. The Buddha gives forty kinds of meditation. Of them, concentration (Samatha) and Insight Meditation (Vipassanā) are the most important. The other techniques are there to develop concentration of effect (Samatha). Vipassanā is unique to Buddhism. Concentration and mindfulness bring about insight. Here the importance of practising the dhamma is stressed. No path can get very far

without meditation. The only type of meditation which will deliver the individual out of *Samsāra* is insight meditation preceded by concentration of effect. Vipassanā is attained by introducing mindfulness into the concentration of effect practice. This is illustrated in the Satipatṭhāna Sutta—The Four Applications of mindfulness.

This is no easy task. The individual has to develop the ten meritorious acts and the four sublime virtues in order to be a perfect individual. This in brief is what he interpreted as the development of perfection in the individual. The Buddha stresses the importance of social interaction to the development of a healthy personality. This in brief is what he interpreted as the development of perfection in the individual by the total annihilation of craving, hatred and delusion¹.

Neuropsychology is only 50 years old and is a very young science. It has dealt with most of the factors associated with individual behaviour in relation to this life. It is very strange, why it has left out intelligence which is a significant contributory factor in the development of personality.

Modern psychology has undoubtedly made considerable progress in the study of the personality of the individual. It is clear that ideas on the structure of personality cannot be compared with the classical schemes of association or with general items of Gestalt psychology, or with behaviourism or with depth psychology. Despite all the

advances our knowledge of personality is grossly inadequate when compared with the Buddha's analysis of the individual.

None of these theories gives a correct perception of what is meant by personality as given in the Buddhist context. Buddha in his concept of personality regards the totality of the individual in all aspects, cognitive, conative and motor. The mind and body work as one unit, as a psycho-physical energy, rising and ceasing at the same time. There is nothing called personality, it is a psycho-physical energy.

The individual himself is a psycho-physical phenomenon, the three characteristic being soullessness, impermanence and unsatisfactoriness. Thus, the individual is taken into task in relation to *Samsāra*, the long and arduous sojourn in his life continuum. The Buddha also accounts for the inner functioning of the mind, its predominant role in modifying emotions, interests, attitudes, thoughts. The most worthy aspect is the role of will in the perfection of the individual, in the development of wisdom, morality and mind culture. The method of developing the personality is also crystal clear, through striking a middle path. Thus many examples of individuals who changed from bad to good can be given.

The Buddha does not use the word meaning 'personality' in his discourses or Abhidhamma. He always speaks in terms of the mind, which is the chief, the

► 1. Hebb's D.O. A Text Book of Psychology. W.A. Saunders Co., London - 1966.

forerunner of all evil and good states. They are mind-made. The Buddha emphasises, the principal role the mind plays in the individual's life, and explains how good or evil behaviour occurs according to pure and impure states of the mind. A pure mind is described by the Buddha with reference to the mind of one being reborn. He states that at birth, the mind is pure, free from all sensuous thoughts. "Pabhassaramidam bhikkhave cittam." In the Buddha's context personality connects perfection of the individual. It is to be achieved by developing non greed, non hatred, non delusion, by adhering to the eightfold path by achieving wisdom, morality and mind culture.

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4. *Majjima Nikāya* (PTS edition)
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CHAPTER 10

MEDITATION

The Buddha asserts that all behaviour is the result of the individual's mind. Mind is the forerunner of behaviour. A well-developed mind contributes to happiness, good will and peace and the final attainment of **Nibbāna**. What no friend, no relative, no parent can do to an individual is done by a well directed mind. To attain Nibbana, the individual has to maintain a well balanced, wholesome, mind devoid of avarice, ignorance and misconduct.

As a result the Buddha has preached forty different kinds of meditation conducive to the well being of the individual. Thus meditation or mind culture has become the very core of the Buddha's doctrine. Of these forty different types he proclaims two kinds of meditation as of supreme importance.

The Buddha has proclaimed that meditation was necessary to gain the inner state of peace and attain Nibbana. He stressed its importance to a society which was not as complex as today. Today the world is full of stress. An individual is exposed to stressful situations every second of his life. These are stresses induced by the intense environmental situations. He reacts by emotional responses such as sadness, anger, hatred, irritation, frustration, rage, elation, joy, etc. Behaviour responses are evident by poor concentration,

forgetting, lessened productivity and unhealthy personal relationships. Physiologically there are changes such as headache, high blood pressure, ulcer, etc. At the cognitive level, the individual displays lower self esteem, helplessness and hopelessness. Emotional arousal is one of the most frequent causes of stress. As a result man experiences suffering (*dukkha*) which the Buddha considers as the one single problem to all life's problems. In order to experience quieter level of consciousness the mind should be willfully developed. With practice the tendency is for the mind not to wonder aimlessly, but to move naturally in the direction of good behaviour, that generates greater happiness or tranquility.

The Buddha reiterates that meditation is the remedy to calm down one's mind. The objective of meditation is not to gain any communion with a supreme god, or for gaining mystical experience, or for auto hypnosis. It is mainly to gain tranquility of mind (*Samatha*) and insight (*Vipassanā*). It is for deliverance of the mind (*akuppāmā cetō vimutti*). Through meditation one can overcome most of the psychological stresses experienced by the individual. Psychosomatic disorders like anxiety, emotions, impulses, high blood-pressure, ulcers, migraine, back pain, dermatitis can also be cured by meditation.

The Buddha's own experience of self mortification as an ascetic for 6 years, and over indulgence in worldly pleasures for nearly 29 years made him realise the futility of resorting to these two extremes and he found the middle path namely the eightfold path. The eightfold path declares the development of morality (*sīla*), tranquility (*Samādhi*), wisdom



(*paññā*). Thus *Samadhi* which is achieved by mediation is of prime importance to the individual. Of the eight factors, right effort, right mindfulness and right concentration contribute to *samatha*. The Buddha once said "When, disciples have gathered together, there are two things to be done, either talk about the Dhamma, or observe noble silence."¹ Meditation cultures the body, to maintain the state of pure consciousness—*samādhi*. It provides a method of arousing the field of consciousness, of transforming the quiet nature of mind into a dynamic state. This way it contributes to the development of extraordinary psycho-physical functioning, and mind-body coordination. It stabilises the mind, thus accelerating it to higher states of supreme knowledge.

Samādhi is an important factor in the eightfold path. Thus it has to be recognised as the base for the attainment of *Nibbāna*. It purifies the mind (*cittavisuddhi*) by the elimination of hindrance (*nivāraṇa*). That does not mean that by developing *samatha* only one can attain *Nibbāna*. *Samādhi* is integrated with the other factors in the eightfold path. Thus it has to be recognised as the base for attainment of *Nibbāna*.

Samādhi is integrated with the other factors which are morality and wisdom. They go hand in hand with tranquility. It is by developing intense effort, concentration mindfulness one can achieve *Samatha*. But morality and wisdom are equally important. The individual who observes the five precepts strictly and with profound understanding is able to achieve *Samādhi*. In life, thinking, speech and action

generate *kamma*. The person who observes the five precepts—abstinence from killing, stealing, illicit sexual indulgence, speech such as falsehood obscene expressions, abuse and gossip, from partaking alcohol, narcotics, etc are mastering the three factors which are right livelihood, right speech and right actions. It is the stepping stone to *Nibbāna*. It is the foundation of mental development. He should steadfastly develop calm and serenity. He should think. Thus "others may harm, but I will become harmless, others may slay living beings, but I will become a non slayer, others may wrongly steal things, but I will not, others may live unchaste, but I will live pure, others may slander, talk harshly, gossip, but I will talk only word that promote concord, harmless words, agreeable to the ear, full of love, heart pleasing, courteous, worthy of being borne in mind, timely, fit and to the point, others may be covetous, I will not covet, others may mentally lay hold of things, but I will lay mental of things fully alright. Energetic steeped in lowliness of heart, unswerving as regards truth and rectitude, peaceful, honest, contended, generous and truth in all things will I be. I will cherish mindfulness and wise penetration that is fully aware of the truth at all times, and will not be moved by the evanescent or grasp at it.¹ Thus *sīla* or morality contributes to the development of concentration (*samatha*).

By deep concentration the individual acquires wisdom. It constitutes right understanding and right thought. Thus wisdom is as important as the other two factors. The eightfold path consisting of morality, concentration and

► 1. *Majjhima Nikāya* 26 p.31 (PTS edition).

► 1. *Majjhima Nikāya* -8 (PTS edition).

wisdom, the Buddha names as threefold training (*tivida-sikkhā*). The three are integrated and it is not possible to develop samadhi independently. These three act together supporting each other. Virtue contributes to concentration and concentration in its turn strengthens wisdom. Thus Buddha helps in seeing life as arising and passing (*udaya – vaya*). The Buddha says that by a gradual training and gradual practice, the individual rids himself of all defilements, eradicates them and attains nibbana. Thereby the experiences of all evil deeds, hatred, greed and delusion are extinguished. With that he attains **Nibbāna**. Thus the eightfold path, which is an integration of morality concentration and wisdom is the path of meditation.

The majority of people need a set of stepping stones to help them across impediments of greed, hatred and delusion. By allowing the wholesome qualities to gather force through a gradual process, the individual reaches an important aspect of meditations—*satipatthāna*— the setting up (application of mindfulness). This means creating an interest and awareness with respect to an object, and bring into play, the controlling faculty, the power, the enlightenment factor and the path of mindfulness. This is *satipatthāna* the setting up of mindfulness.

The discourse on *satipatthāna* occurs twice in the Buddhist canon. The Buddha enunciates it thus “*satipatthāna*; is the one and only way (*ekāyanō ayam maggō*) for the participation of beings, for the surmounting of sorrow and

lamentation, for the abandonment of pain and grief, the right path and realising **nibbāna**.”¹

It aims at clearing the mind of all disturbances, impurities, such as avarice, hatred, worries, doubts, greed and developing such qualities as concentration, intelligence, creativity, will, energy, joy, tranquility – leading finally to the attainment of supreme wisdom, and attainment of Nibbana.

Meditation is twofold:

1. *Samatha* – which is one pointedness or unification of the mind. *Samatha* or concentration has the ability of calming the mind. It is also considered as calmness tranquility or quiescence.
2. Insight – (*Vipassanā*) – It is effort which develops a calm, concentrated mind that see clearly the true nature of all phenomenal things and contributes to attainment of nibbana.

Meditation begins with concentration (*Samatha*), *Samatha* according to Buddhism culminates with *jhāna*. With *Jhāna* an individual gains perfect concentrative tranquility or calm. *Vipassanā* means extraordinary insight or vision. This means seeing things as they really are. It means seeing the three characteristics of an individual as phenomena as impermanent, suffering, insubstantial (*anicca, dukkha, anatta*). This enables one to see reality and attain **Nibbāna**.

In India *samatha* is a common meditation technique. But *vipassana* is unique to Buddhism. It did not exist before Buddha. Buddha is the founder of *vipassanā* (insight) meditation.

1. *Majjhima Nikāya -10 (PTS edition)*.

The Buddha categorically stated that both tranquility and insight are necessary for the realisation of his doctrine and to attain **Nibbāna**. The Buddha avers 'when tranquility is developed, the mind is developed and lust is abandoned, when insight is developed ignorance is extinguished. The mind defiled with lust is not liberated, when there is defilement through ignorance, right understanding is not developed.'¹

The setting up of mindfulness is fourfold: application of mindfulness with regard to the body (*kāyānupassanā*) (2) faculty of sensation (*vedanānupassanā*) (3) activities of the mind (*cittānupassanā*) mental objects (*dhammā - nupassanā*).

Anāpāna sati (*Kāyānupassanāsati*) which is the contemplation of the body, is the method known as *anapana sati*, mindfulness of in breathing and out breathing. This is the basis for insight (*vipassanā*) meditation. It is all important to both the laymen and the clergy. In the Tripitaka it occurs in 27 suttas. In the Majjhima Nikāya four major steps are given. With subsections it comes to 16. The Buddha had discussions on *anapanasati* whenever he lived or sojourned. There is no other discourse that has had the Buddha attention so much as this. When he resided at Jetavanaramaya, he preached on this meditation, in the *Rahulōvāda Sutta*, *Eka Dhamma Sutta*, *Bojjhangam Sutta*, *Suddhaka Sutta*, *Arathi Sutta*, *Kappina Sutta*, *Deepa Sutta*, *Kāyagata Sutta*, *Sati Sutta*. When he lived at Purvaramaya, he preached in great detail on *Anāpānā sati*. This is a very popular form of meditation practiced in the world over. The Buddha himself

practised this meditation when striving for enlightenment under the Bodhi tree and the Buddha emphasised the need for practising it. The Buddha described it as "peaceful, sublime, unadulterated, happy living (*Santo cēva panito ca asecanak in sukhō ca vihāra*)".¹ Knowing Dhamma by reading discussing and intellectually assimilating it will not help a person to attain **Nibbāna**. The path should be tread by practising. No path can help a person without meditation. The only kind of meditation that will help an individual to deliver him out of *Saṃsāra* is *vipassana* preceded by *samatha*.

The *samatha* practice is to concentrate with effort and awareness until one is one-pointed. The normal spontaneous flow of breath should be observed. What is aimed at is the power of concentration. It is therapeutic, as psychologists have proved that this eases the tension of mind and body. Its objective is to free oneself from all defilements and to attain purity of mind namely tranquility. Concentration alone will bring him calm and tranquility. This *samatha* meditation should be practiced until one attains the stage of *upacāra samādhi* (access concentration). The most essential aspect in attaining mindfulness (*sati*) and attending to it is *anupassana*.

It is this mindfulness that helps an individual to understand his own behaviour and avoid any misdirections and avoid unwholesome behaviour and guide and direct him in the right path.

Right mindfulness sharpens the power of the mind and contributes to right thinking and right understanding.

► 1. *Anguttara Nikaya* I P. 61 ed. Devamitta Thera, Colombo 1929.

1. *Samyutta Nikaya* V. 321 (PTS edition).

The discourse explains clearly how the individual becomes cognisant of his own behaviour and mindfully watch each and every thought, be it good or evil. Right mindfulness leads to concentration, promotes right understanding and right living. It is a contributory factor in all one's actions, speech and thinking both worldly and spiritual. Thus meditation is mind culture, and the ideal form of life itself. It is through meditation that the mind can be directed on the right path.

Samyutta Nikāya enumerates the 16 steps of *anapana sati* which would lead one to arahatship in this birth itself. It was preached to the two chief disciples including the great bhikku like Maha Kāśyapa, Kaccāyana, Anurudha at the Purvarama Temple. The Buddha was in great joy where he stated "Monks because of this practice of *ānāpāna sati* I am delighted. Because of this practice, there has dawned in me great joy. Monks begin striving to attain arahatship, or if you have failed to attain arahantship, try the lesser steps for enlightenment and attainment of Nibbana, "monks *anapana sati* practised many a time generates very good results. It fulfills the four aspects given in Satipattana. It brings about freedom of thought. One can achieve the highest results attainable in this birth as well as after death. One is disciplined by it. One gains full comprehensive super wisdom of all aspects of mind and body."¹

The *Samatha* method should be practiced until the individual reaches the stage of *Upacāra samādhi* (access concentration). The five hindrances (*Nivarana*) are almost subdued at this stage. They are sensual pleasures ill-will,

1. Samyutta Nikaya V. 321 (PTS edition).

sloth, worry, skeptical doubt. The five hindrances are totally subdued when the individual enters (*apanna-samadhi*) *jhanas*. When the individual attains the first *jhana*, he will experience the five *jhana* factors, namely applied thought (*vitakka*), sustained thought (*vicara*), rapture (*piti*), bliss (*sukha*) and one pointedness (*ekaggata*) when he attains the second *jhana* he transcends the first two factors and is left with rapture, bliss and one pointedness. On crossing over to the third *jhāna*, he has only bliss and one-pointedness. In the fourth *jhana* he is left with only one-pointedness. There are no distinctive *jhanas* which are discernable by the individual and it is really difficult to say in which stage of *jhana* an individual is.

The Buddha was the founder of *vipassanā* (insight) meditation. He says he attained enlightenment – only under the Bo-tree. Although he had attained even the eighth *jhana* he had not attained enlightenment. He attained insight wisdom later under the Bo-tree with insightful meditation (*Vipassanā*) It was attained only after introducing mindfulness to *samatha* meditation.

This is given in detail in the four applications of mindfulness in the *Satipatthāna Sutta*. The Buddha maintained that it was the only way to final deliverance. At this stage, the individual must comprehend clearly the three factors of an individual (*ti lakkhana*) namely impermanance of the body and mind; (*anicca*) suffering (*dukkha*) and insubstantiality of body (*anattā*). In the *Satipatthāna Sutta* mindfulness is concerned with body, feelings, mind and mental objects. It is to be observed objectively. In this connection Buddha's teaching to Bahiya makes it very clear. Bahiya who was the leader of a religious Sect, assumed that he was an arahant.

But later he went to the Buddha requesting him to explain the techniques of becoming an arahant. The Buddha's teaching was as follows:

"Bhaiya thus should you train yourself. In what is seen there should be to you only the seen, in the heard there should be only the heard, in what is sensed (as smell, taste and touch) there should be only what is sensed, in the cognizing these should be only the cognizing. This kind of attention removes stress and it calms the disciple, who has gained calm sees things as they really are (*Samādhī bhāvatha samāhita yathā bhūtam pajānāti*).¹

"Two things (*dhamma*) monks, should be developed for the understanding of lust, hatred and delusion... What two? Calm and insight. These two things should be developed for the abandonment, extinction and cessation of lust, hatred and delusion.²

The Buddha reiterates "Two things are important monks, partake of knowledge (*vijjā – bhāgiya*), calm and insight. When calm is developed, mind is developed, through developed mind lust is abandoned. When insight is developed, wisdom is developed. Through developed insight, ignorance is abandoned. The mind polluted with lust is not liberated. When there is pollution through ignorance, wisdom is not developed."

The discourse on setting up of Mindfulness (*satipatthāna*) sutta repeats the saying "He lives

independent, clinging to nothing in the world" (*anissitō ca viharati na ca kimci loke upādigati*). This is what the meditator reaps.

Vipassanā meditation results in gaining knowledge by direct observation. It is the real experiencing of life itself, as it goes beyond the intellect, beyond theory, beyond conceptual interpretation.

There are forty different kinds of meditation enunciated by the Buddha. As the prime objective of an individual is the attainment of **Nibbāna**. *Anāpānasati* and *Vipassanā* form the two meditation techniques sufficient for attainment of **Nibbāna**.

The mind is a colossal form of activity, unwieldy, complex, extremely powerful, a kind of energy unlimited in its capacity for enormous action. This mind has to be trained with meticulous care. Hence the Buddha has included forty different ways of achieving it by meditation. That does not mean that this type of meditation is relevant to the two major techniques of meditation. They supplement these two and contribute to achieving continuous mind culture and thereby **Nibbāna**.

Buddhanussati: Meditation suggests two kinds of meditation. One method is to think of the physical feature in a Buddha statue. The individual should look sharply at the statue from top to bottom. One's eyes should not be distracted, it should concentrate on the statue. When one practices in this manner for a number of days, one gets the feeling that the Buddha is before you. By concentrating on this one gains immense joy.

▶ 1. *Samyutta Nikaya III Sutta. No. 5 (PTS edition).*

▶ 2. *Anguttara Nikaya I p. - 100.* ▶ 3. *Anguttara Nikaya I, p - 61 ed. Devamitta Thera, Colombo 1929.*

The other method is to contemplate on the virtuous qualities of the Buddha. One should be in a shrine room or a quiet place closing one's eyes, contemplating on the great virtue of the Buddha. One should concentrate on such as these. " The Buddha is all comprehending, he knows the cause and effect of all phenomena. He possesses great kindness, he has suffered enormously to save all mankind, he has guided us to attain *Nibbāna*. He has extinguished all vice, he is worthy of worship, etc. Then after consistent practice one gains immense joy. The two methods form one meditation technique.

Maranannussati Meditation: This technique is based on concentrating on the fact that death is inevitable as no one can overcome death.

Kāyagatā sati Meditation: One contemplates on various parts and components of the body 32 in number such as hair, blood, nails, teeth, skin, urine, stool, tears, etc. One should understand each and every section, its colour, position in the body whether up or down, or on a side, one has to recite this. All 32 should not be taken at one time. It should be divided into 6 different sections, it should be evaluated, and recited.

Most individuals have attained arahantship by this technique. It is possible to attain the first *jhāna* by this method. It can be further developed to *vipassanā* meditation too.

Brahmanvihāra (Sublime State) Meditation

It is a technique for developing universal love. Such as love for others, friendliness, not opposing others, wishing

the well being of others, concurring with others. These are two methods. The individual who resorts to this technique shall contemplate the evil effects of hatred and jealousy, before starting this method.

Metta (Loving Kindness) Meditation

One has to identify a person to whom one can be compassionate. One should select a person objectively. It should not be a foe, a friend, a parent, or loved one. The person whom you select should be a virtuous person who is of exemplary character. Though there are many words to describe the virtues of a person, one has to select only one statement in order to attain *samādhi* or concentration.

To begin with one should love oneself. But by this method *jhāna* is not attained. This enables one to realise that others also value happiness like oneself, imagine that person is before you and cast your mind on the frontal lobe connecting the eye brows, just above the bridge of the nose. Meditate concentrating that this person may be healthy, repeating it a number of times. Then one can gain the *jhāna* concentrating on this individual. This should be extended to one's self, one's foes, friends and neutral beings. By being compassionate to all these four categories, one develops unbounding compassion.

This can be performed verbally and in different ways; by generating compassion to oneself and others. If it is not genuine, nothing worthwhile will be achieved.

Karunā (Compassion) Meditation

Just as one cannot tolerate one's own suffering, one should be empathic to suffering of others. These thoughts if they arise consistently in the individual, one is achieving kindness meditation.

Muditā (Sympathetic Joy) Meditation

If one can rejoice at the joys of others, one can gain *jhana* by practicing that meditation. An individual concentrating on another enjoying life in the company of his wife, children, kinsman and friends, who are healthy, living with abundance of food, and in luxury wish "Let those persons prosper more and more." This meditation is on sympathetic Joy.

Upekkhā (Equanimity) Meditation

Equanimity in all vicissitudes of life is contemplated. By this method, one can achieve only the fifth *jhāna*. This even can be achieved by a person who has already attained the first, second, third and fourth *jhāna* by some other meditation technique.

One should realise the eight vicissitudes of life namely profit and loss, fame and disgrace, happiness and sorrow, praise and condemnation. One achieves happiness as a result of kamma. One has to reconcile oneself to these vicissitudes of life. By meditating one should be happy. By contemplating that these beings are experiencing, joy and sorrow as a result of their kamma one can gain equanimity.

These are some of the benefits accrued by an individual following meditation. Even when one has attained

tranquility state (*Samādhi*) it is possible to commit a sin, which would result in birth in hell. One has to do insight meditation based on *jhāna* to gain **Nibbāna**. An individual who does insight meditation can attain Nibbāna by becoming *Sotāpanna*, *Sakadāgamy*, *Anāgāmi* and *Arahat*. Then it is very easy to attain tranquility and *jhāna* and thereby attain **Nibbāna**.

Samādhi in Buddhism has some close parallel with the T M Technique of the West. Transcendental Meditation is a simple and effective procedure. It involves a real and measurable process of physiological refinement. It makes use of the potential of the nervous system to refine its own functioning. This technique aims at mental activity to be transcendental so that the individual is left with no thoughts or sensations but only experience of pure awareness lively in itself. It cultures the nervous system to maintain a state of pure consciousness – a state referred to as *Samādhi* by Patanjali. It differs from *Samādhi* in Buddhism as it uses sutra in a very specific way. Using these sutras it develops extraordinary psycho-physiological functioning and mind-body coordination. It stabilizes the experience of pure consciousness, thus developing growth of higher states of consciousness.

In the last 10 years Physicists have proved that the properties of consciousness are quite similar to the dynamical qualities of matter and energy. According to the findings during TM technique a state of calm alertness is produced. This state is characterized by physiological and biochemical changes and a marked increase in EEG's alpha and theta

coherence. It has also been proved that it generates higher states of consciousness, such as faster recovery from stressful stimuli, reduction of blood pressure and high cholesterol levels, improvement in asthma, insomnia and mental ill health, faster reaction time and better performance on perceptual motor tasks, learning and memory tests.

Regular practice generates an increase in intelligence, creativity, concept learning, moral reasoning and interpersonal relationships. It was found that long term meditation had a significant younger biological age which was 12 to 15 years younger than their chronological age, than non meditating controls and norms for the general population. These are associated with higher state of consciousness.

Einstein's theory of special relativity, is that matter is not indestructible, but is rather a form of energy that may be transformed into other forms of energy or matter. Matter is a condensation of vibrating energy.

In Buddhism the individual is mind and matter. In meditation mind transform the energy to higher states. The Buddha regarded matter as vibrating energy. It is the coordination of mind and matter.

In Buddhism the individual is the five aggregates of matter, sensation, perception, cognition and consciousness. Physicists do not use the same language but the principle involved is very much in tune with this technique of *Ānāpānāsathi* of Buddhism. By practicing *Ānāpānāsathi* meditation technique the benefits accrued as stated are calm, serenity,

tranquility, bliss, happiness, high intellectual prowess. Thus meditation is the strongest tool in Buddhism, in attaining Nibbāna.

The knowledge of how to attain higher states of consciousness, and eventually enlightenment is stated by the Buddha. It contains many procedures designed to purify and refine the body and mind. The state of enlightenment thus depends upon the perfect harmonious coordination of mind and body. It involves meditation procedures. The Buddha's concept of *jhāna* is a state of mental purity where disturbing urges attraction and passions are subdued and enters into a state of clear consciousness and mindfulness. This alone does not lead to the attainment of Nibbāna. It is insight meditation that contributes to the attainment of Nibbāna.

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2. *Anguttara Nikāya* I
ed. Devamitta Thera, Colombo 1929.
3. *Samyutta Nikāya* (PTS edition).



CHAPTER 11

ABHIÑÑĀ – SUPER WISDOM

The Buddha possessed super powers constituting '*abhiññā*' or higher wisdom or super wisdom. A more appropriate descriptive word other than 'higher' or 'special' or 'super' cannot be found. The etymology of the word is '*abhi-jjha*', where '*abhi*' is a prefix meaning 'intense', 'very much' 'over' 'all round', etc. and '*jjha*' which means to know. So we are compelled to translate '*abhiññā*' as higher knowledge or 'higher wisdom' bearing in mind however that even knowledge and wisdom are not the same in the Buddhist sense. As we find later, there are the concomitants like mindfulness psychic powers, serenity and emancipation. Its nature is supramundane, transcendental.

The Buddha acquired this super wisdom by practising and comprehending the Middle Path (*majjhama patipadā*). In the Dhamma Cakkappavattana¹ Sutta (the Buddha's first sermon), or the exposition of the establishment of the Dhamma the Buddha says "The '*Tathāgata*' has comprehended (*abhisambuddha*) fully the middle Path which promoted the eye of knowledge, wisdom, tranquillity wisdom, enlightenment and *Nibbāna*. (*cakkukarani ñāṇakarani upasamāya abhiññāya sambōdhāya nibbānāya*)".

► 1. Dhamma Cakkappavattana Sutta.

In expounding the Middle Path which forms the essence of Buddhism the Buddha maintained that by avoiding the two extreme persistent attachment of sensual pleasures and the deep-seated affliction to self mortification, one comprehends the Middle Path. It produces spiritual insight and higher wisdom to see things as they are. The Buddha contends that only when insight is clear and the wisdom is sharpened that everything is seen in its true perspective. What is the faculty of the wisdom; whatever is the wisdom that is comprehension, investigation, close investigation, investigation of mental states, discernment, discrimination, differentiation, cleverness, clear understanding, thought, examination, breadth, sagacity, leading, insight, clear consciousness which is a wisdom as a faculty, as power as sword, as terraced height, as light, effulgence, splendour, as a jewel, lack of confusion, investigation of mental states, right view—that is the faculty of wisdom.

The *Abhiññā* is defined as an extremely extraordinary (*para pratimāṇika*) perception and wisdom. In the Nikaya 'it is described as an ability.'¹ It says the Buddha achieved this ability. In the Samyutta Nikāya reference is made to the disciples of the Buddha who gained this ability. As monks, the lion, the king of beasts, is reckoned chief of animals for his strength, speed and bravery, so is the faculty of wisdom reckoned chief among mental status helpful to enlightenment for its enlightenment. The faculty of faith, of vigor, of mindfulness, of concentration, of wisdom each conduces to it

► 1. Samyutta Nikaya. I V 227 (PTS edition).

മലയാളം
കേരളം സംസ്കാരം (ശ്രീ രാമൻ)
കേരളം

enlightenment. It is maintained in the same Nikaya that out of five hundred saints, sixty possessed this ability.¹

There are six different kinds of this Higher wisdom, according to the Nikāyas.² They are –

- i. Iddhi-vidha (Magical Powers)
- ii. Dibba sōta (Divine Ear)
- iii. Ceto-pariyāyañānam (Penetration of the Minds of others)
- iv. Pubbē-nivāsānussati (memory for past births)
- v. Dibba cakkhu – (Divine Eye)
- vi. Āsavakkhaya (extinguishing all cankers)

In interpreting concepts like knowledge, wisdom, etc. some shades of meaning can be lost or even added in translating from Pali into either Sinhala or English because they are living languages and Buddhism is recorded in Pali, which is a dead language. Hence interpreting 'knowledge' or 'wisdom' in the Buddhist context, one has to be absolutely cautious. In Buddhism knowledge and wisdom should be interpreted with respect to their usage, structure and logical nature and context.

In Buddhism *añña* means "free knowledge or wisdom" Ven. Kondañña was the first disciple to gain it, he was called *anna Kondañña*. The task of a disciple is to gain this wisdom. The one who seeks *vimukti* or *nibbāna* needs *abhiññā*, the six forms of Super Wisdom. These consist of 5

mundane Super Wisdom attained through the utmost perfection in mental concentration (*Samādhi*) and one Supermundane (*lōkuttara*) power attained through insight meditation (*vipassanā*). That is by extinguishing canker (*āsavakkhaya*). Thus *abhiñña* means Super Wisdom.

All the four Sutta-Collections give the same meaning about the six Super Wisdoms.

- i. Iddhi Vidha - Magical Powers "Now, O Bhikkus, the monk enjoys the various Magical Powers, such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed he passes through walls and mountains as if through the air. In the earth he dives and rises up again, just as if in the water. He walks on water, without sinking, just as if on the earth. Cross-legged he floats through the air, just as a winged bird. With his hand he touches the sun and moon, these so mighty ones, so powerful ones. Even upto the Brahma world has he mastery over his body. "These are the kinds of *iddhi* one can attain.
- ii. Dibba-sōta – The Divine Ear, he hears sounds both heavenly and human far and near.
- iii. Cētō – pariyāñāna – knows the Mind of others (Telepathy). He knows the minds of other beings, of other persons, by penetrating with his own mind. He knows that greedy, and the not greedy one as not greedy, knowing the hating mind as hating, and the not-hating one as not hating, knows the deluded mind as deluded, and the not deluded one as not deluded,

► 1. Samyutta Nikaya. I V 211 (PTS edition).

► 2. Pali Text Society's Pali-English Dictionary - ed. T.W. Rhys Davi & W. Steele Londakka.

knows the shrunken mind and the distracted one the surpassable mind and the unsurpassable one. The concentrated mind and the unconcentrated one the freed mind and the unfreed one.

- iv. Dibba – Cakkhu – *Yatha–Kammūpaga–ñāna* or *cutūpapāta–ñāna*. The Divine eyed one, he sees beings vanishing reappearing, low and noble ones, beautiful and ugly ones, sees how beings are reappearing according to their deeds (kamma). These beings, indeed followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held evil views, and according to their evil views they acted. At the dissolution of their body, after death, they have appeared in low worlds, in painful states of existence, in the world of suffering, in hell. Then other beings, however, are endowed with good action ... have appeared in a happy state of existence, in a heavenly world
- v. Pubbē – Nivāsānussati “Remembrance manifold former existenc such as one birth, two, three, four and five births hundred thousand births, remembers many formations and dissolutions of persons. “There I was, such name I had and vanishing from there I again reappeared here. Thus he remembers, always together with the marks and peculiarities, many a former existence.”
- vi. Āsavakkhayā – Extinction of all Cankers. Through the extinction of all cankers even in this very life one enters into the possession of deliverance of mind,

deliverance through wisdom, after having himself understood and realised it.”

These were accepted as unquestioned happenings from the compiling of the nikayas to the day of Buddhaghosa.

Dibbacakkhu is the paranormal ability to see things which are beyond the range of the normal eye. Ven. Anuruddha was ranked the foremost disciple to have developed this ability. He had deliberately developed this ability. Digha Nikāya says that Prince Vipassi was endowed with the ability. The Buddha utilised this ability to see what is happening in contemporary times. This ability enables one to see death and rebirth of beings. *Dibba cakkhu* ability *pubbe –nivāsanussati ñāṇa* and *āsavakkhaya ñāṇa* are essential for the attainment of **Nibbāna**.

The ability to see death and rebirth of beings is also known as *cutūpapāta–ñāna*. With this ability the paranormal perceptions of the function of kamma is achieved. This ability enables one to see how a person fares in relation to the deeds committed by him (*yathā kammūpaga– ñāna*). The Buddha also possessed precognition—an aspect of clairvoyance by which he could prophesy the future.

These facts show that the four *Abhiññas* come under four important sense-organs namely ear, eye, kinaesthetic and motor. Divine ear (*Dibba–Sōta*) Super wisdom enables one to hear what another person says. It is very often a god (*deva*). The functioning of telepathy, the knowledge regarding the decease and rebirth of beings are both aspects of clairvoyance (*dibba– cakkhu*). The mind, serves as the mediating process for the functioning of these

paranormal abilities. Thus the mind plays a predominant role. Iddhi is in relation to the psycho motor areas of the brain. Thus out of the six senses four serve as bases for the functioning of the paranormal abilities. From Buddhist textual references it is clear that the ear and eye, are helpful at the early stages of the development of super-wisdom. Of these four, the ear as the physical basis of clairvoyance plays only a minor role. It is the mind developed through meditation that plays a predominant role.

In Buddhism it is believed that the mind could be developed to a very high level by meditation to enable one to perceive things through space and time, beyond the range of the normal sense organs. The mind is a mediating process. Divine Ear (*Dibba-Cakkhu*) therefore means heightening the powers of the eye through a developed mind, resulting in higher wisdom through the eye. That is why it is said "*Cakkhum udapādi, nānam udapāti, paññā udapādi, vijja udapādi*. (The eye is aroused, knowledge is aroused, wisdom is aroused, insight is aroused).

According to Buddhism, the mind is said to possess the paranormal ability of seeing and knowing. The five defilements make it inoperative. In order to gain higher wisdom, these five defilements must be eradicated. It is possible only through training; through meditation that the higher perception of the ear, eye, kinesthetic and motor senses can be developed. *Abhiññā* is great Super Wisdom which is developed beyond the normal level.

In Buddhism as said earlier, añña means free knowledge. The only aim of a disciple is to gain this wisdom.

The one who seeks Nibbāna needs *abhiññāna*, the six Higher Powers of Wisdom.

The Buddha has explained that it is by developing ones *jhāna* that *abhiññāna* can be attained. *Jhāna* means thinking from the stem *dhi*, *dhiya*. It arises in processes of consciousness. In the mental processes that arise in the sensuous plane, *jhāna* arises 6 or 7 times. When a person gets into the 5th *jhana* state he gets on to the celestial eye (*Dibba-Cakkhu*). *Dibba Cakkhu Abhiññā Vithi* is generated only in those who are *attasamepatti labi*, that is by those who have developed the 8 *jhānas* (i.e. 4 *rūpa* and *arūpa jhānas*). It is this *jhāna vithi* which has *Abhiññā* a Super Wisdom as its foundation. All these desires are by developing the 'will' to achieve them. This means that one does not gain psychic-powers immediately as one develop the *jhānas*. Having developed the *jāvanas* one has to develop psychic-power in the direction he wishes. Hence according to one's inclinations and success in such development, one may be able to see subtle objects at a far distance than another, while still another may hear distant sounds clearer and more distinctly. Still another may read another's mind. Another will remember the past lives.

In order to develop a particular kind of *abhiññā* certain particular activities have to be carried out. Accordingly the individual gains *abhiññā* for a particular ability. Some possess only one type of *abhiññā*. Some possess two or three types of *abhiññā*. Some have gained the ability to see devas and brahmins who are invisible to the humans. Some are capable of hearing sounds distances

far away, but are unable to see the being. Those who are capable of both hearing and seeing beings far away are incapable of materialising things. A person who has gained *abhiññā* merely by stating his intention cannot attain it, unless he wills.

There are six paths of *abhiññā*. Preceding the path to *abhiññā* there are two paths namely foundation path *jhana* (*pādaka jhana vithi*) and the path of resolution *jhana* (*adhitthāna jhana*). In order to attain *abhiññā* first of all one has to enter the first *jhana samapatti*. As this is the foundation for *abhiññā* it is named Foundation Jhana (*Pādaka jhāṇa*). If he desires to hear distant sounds he has to switch his mind to the ear (*Dibba Sōta*), as the case may be. When he switches, as to the fourth *jhana* ceases and *abhiññā* is attained. *Jhāna* arises once in its place and the individual gets on to the field he wishes.

All these aspirations are achieved by developing the 'will' (*adhitthāna*). This means that one does not gain psychic power, immediately after developing the trances (*jhāna*). Thus to create a hundred, or thousand images or to gain mind powers (*Manōmayā Iddhi*), one has to develop psychic powers in the direction he wishes to go.

In many contexts in the Nikayas, the *jhāna* formula is made to precede the experiencing of one or all the psychic states called *iddhi* and *abhiññā*.¹ This apparently supports the view that it is to be preparatory practice favourable to the inception of psychic experience. It is a training in readiness to receive supernormal experience. It is not a flash of

▶ 1. In the second collection No.36-51.

intention, arising suddenly as purported by some. In the Fourth Collection, it is said that access is gained to gods (*devas*) in *jhāna*.¹ In the Second collection the Buddha gave his reply, that a purely happy world is made present, when a man in the fourth *jhāna* had god's presence, conversing with him.²

In the Abhidhamma Book One, in the *jhāna* section it is said "At what time one makes—become a way for access to the world of the seen (*rūpa*), he enters into *jhāna* stages. Ven. Moggallāna is said to enter *jhāna*, that he may get in touch with the next world and report what he finds has been the happy kamma of individuals who were worthy on earth; *Jhana* is a way for the help of the many whosoever are willing to learn (*ye keci sikkhākāma*)."³

The place of *Samādhi* (composed and concentrated citta) and one pointedness has to be clarified here. In the Sutta, where a fourfold formula, called first, second, third, fourth *jhāna* are included, these two terms enter into the second *jhāna* state. The fourth of the winning of perfect *sati* stage is lucid; alert; mental and indifferent (*uppekkhā*). Second *jhāna* is called born of samadhi (*Samādhi ja*) and is a state of one pointedness. Thus these two are used as factors in the areas of *jhāna*.

In many contexts in the Nikayas, fourfold *jhana* formula is made to precede the experiencing of one or all of the Super wisdom states as *iddhi* and *abhiññā*. Apparently it is considered to be a preparatory practice, favourable to the

▶ 1. Anguttara Nikaya II p.184, ed. Devamittara Thera, Colombo 1929.
 ▶ 2. Anguttara Nikaya II p.101, ed. Devamittara Thera, Colombo 1929.
 ▶ 3. Digha Nikaya II p.101 ed. Nānāvāsa Thera.

inception of psychic experience of Super Wisdom. So *abhiññā* is achieved as a result of a very long continuous process of consciousness leading to jhana state resulting in Super Wisdom. It is a training, utilising the powerful will of the individual.

Samādhi as analysed in Buddhism is crystal clear. In the Abhidhamma it means "Stability, solidity, absorbed steadfastness of mind Absence of distraction, balance, imperturbed mental procedure— calm,"¹ In the Anguttara Nikaya it is called *adhicitta* (super mind).² In the Second collection, *Samādhi* is analysed thus.

"What (Dhammadinna) is *Samādhi*. What are its outward equipment? What is making *Samādhi* become."

"One pointedness of mind is *Samadhi*, the four presence of Sati are its outward sign, the four right efforts are its equipment and the practice, make become, increases. These are making *Samādhi* become. Thus *Samādhi* and *ekaggata* are factors of *jhana* in a wider sense. It is the stage at which you touch the body, but don't feel it— because the mind is not disturbed."

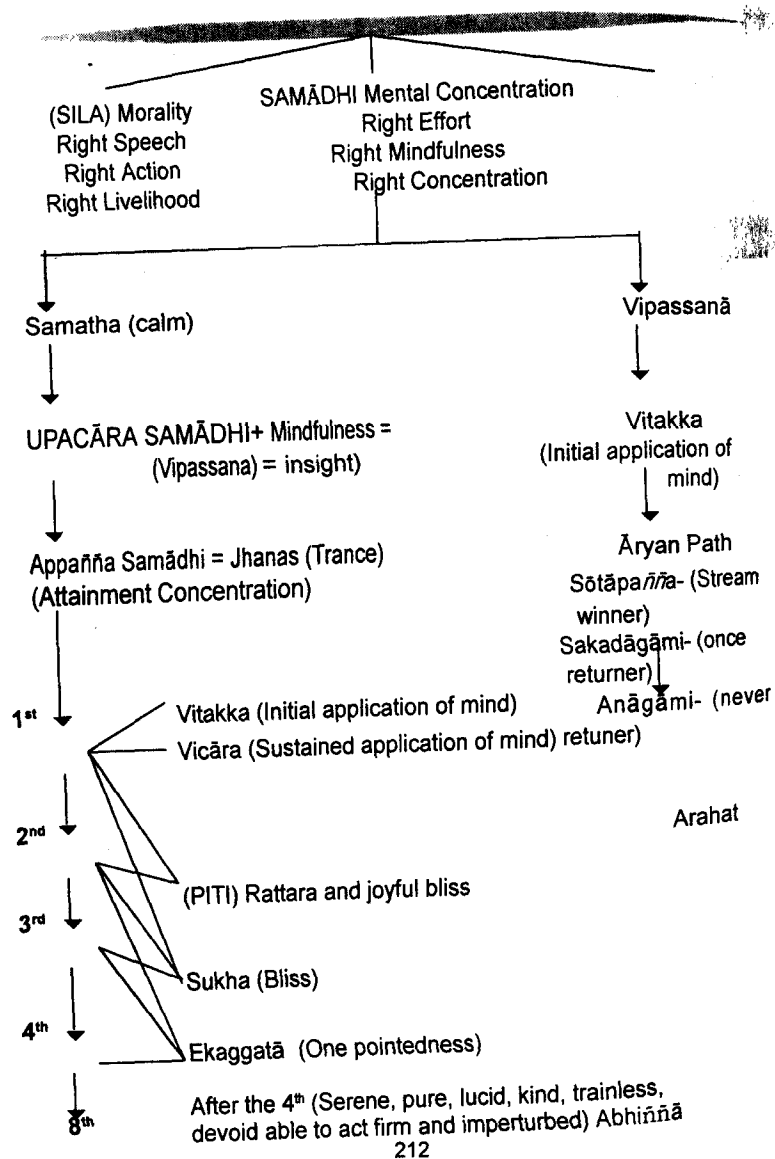
The Buddha preached to the first five Bhikkhus that he gained *abhiññā* by following the middle path. He affirmed the role of *Samadhi*. The eight-fold path constitute discipline (*Sīla*) mental culture (*Samādhi*) and wisdom (*Paññā*). The role of *Samadhi* is thus evident. It also stresses the importance of wisdom and discipline.

► 1. *Anguttara Nikaya* II p - 36 and 51, ed. Devamittara Thera, Colombo 1929.
 ► 2. *Anguttara Nikaya* II p - 229 ed. Devamittara Thera, Colombo 1929.

Abhiññā is not stated in Psychology. Extra sensory perception that finds an important place in Psychology is not *abhiññā* (Super wisdom). It cannot be interpreted as *abhiññā* as conceptualised by some. The following diagram will make it quite clear and comprehensible.

Abhiññā originates with "cakkun udapadi". It can be explained on the latest research studies of scientists and neuropsychologists. They state where mind and body are linked, it becomes easier to conceive of such interaction. Mind and brain may represent different levels of description, but they assume that they have a common physical foundation. They confirm the unified view can help us to understand what would be otherwise inexplicable phenomena. The occipital lobe at the rear of the cortex, is devoted solely to vision. Given the large area, in the cortex, vision is very complex and very important. The experience of interacting with the other senses including the mind is possible. It is this interaction with the sensory areas of the brain which may be stated as "cakkun udapadi".

Abhiññā or Super Wisdom – How it is attained The Noble Eightfold Path



To date laboratories have established clairvoyance only and telepathy as a possible mode of perception. Its potentialities for practical usefulness have not been touched.

Rhine has discovered that many individuals can demonstrate extrasensory powers under laboratory conditions. Careful statistical techniques have been used to evaluate, Dr. Rhine's experiments and mathematically, it has been found that the results obtained could not possibly be attributed to chance.

Other Scientific investigations, such as Warcollier in France, Kotils in Russia and Tichner in Germany using laboratory methods, have come independently to the same conclusions as Rhine, and the growing body of scientific evidence is slowly undermining the prevailing doubts in the Western World of the existence in man's mental make up of powers of a telepathy, and clairvoyance nature.

But Super-Wisdom ((abhiññā) as enunciated by the Buddha is not equivalent to extra sensory perception. It refers to extraordinary highly developed abilities in man. It has a very long history of development in the individual's sojourn in *Samsāra*. It has to be developed sequentially. Experiments on telepathy, clairvoyance and phenomena by scientists and psychologists affirm the fact that it can be developed in an individual with enormous effort. These are only the initial stages of an extremely complex infinitely long period of development of sensory perception of the individual.

By adhering to the middle path and consistently practising morality, mind culture and wisdom, super wisdom

can be developed by meditation. Meditation which will contribute to the arising of super-wisdom (*abhiññā*) is insight meditation (*vipassanā*) preceded by concentration of effect meditation (*samatha*). Only wisdom insight meditation leads to the development of trances. One does not gain super-wisdom immediately as one develops the trances. Having developed the fourth trance, one has to develop super-wisdom in the direction one wishes.

Dr. K. N. Jayatilaka contends that of the six types of *Abhinna Manōmaya Iddi* is an ability and not super wisdom. He concurs that the other five are super wisdom. Dr. D. J. Kalupahana too maintains the same view.

Abhiññā is a development of the power of the six senses to super-level by meditation, will and resolution. It is a very long process. The role of sensation is always clear, not only in initiating an activity, but in continuing to guide it throughout. These sensations can be developed to a level where super wisdom arises. Iddhi is nothing but a psycho-motor development. Kinaesthesia is the sense of body movement and muscles strain by mechanical forces affecting receptors in the muscles, tendons and joints. The Buddha stresses the role of mind as a mediating process. Thus one cannot separate the mind's role from that of the physique. The individual is mind and body. Charles Sherrington and Penfield believe in a dualistic system of mind and body. Buddhism does not agree with that view.

Recent investigations into the techniques of bio-feed-back have demonstrated that in a laboratory setting, an

individual can modify bodily functions, considered as not under voluntary control. Thereby the individual is trained to control his own blood pressure, body temperature and pain thresholds and even his brain wave activity. Phantom limb phenomena is another instance where the way we think can affect the way we perceive one's own body. Such cognitive effects on physical state truly confirms this. If the workings of the body can be controlled through voluntary effect, the source of this volitional control is nothing but the mind. So that by developing one's psycho-motor sensation it is possible for one to gain super wisdom. It is a super wisdom and not an ability. Psycho-motor development is the base for knowledge and wisdom. For a person to be effective in reading, speech and writing psycho-motor development is a prerequisite. Without the proper psycho-motor development these abilities will not develop.

The individual is a psycho physical phenomena and *iddhi* which appears to a lay person as a physical activity or ability is really speaking an energy, developed to such great heights, Wisdom in Buddhism connotes something quite contrary to what is defined as wisdom in the English language.

It is no mere intellectual convolution of thought, the Buddha sought in it to show the very man-as – growing, not only as coming to know, but also as coming-to-be. Pañña in Buddhism expresses not only the spiritual vision, but the life that was the object of that vision, the individual who is growing. Mind as well as the body is a becoming-phenomena.

Everything results because of a condition (*paccaya*) *viññāna* or consciousness which is the result of sensation is made to precede sensation in this cause chain, and in the cause of *nāma – rūpa* (mind and body). *Sāriputta* is made to say to *Kotthita* who questions thus, "How can such things be? " Well listen" replies *Sariputta* 'even a wise man can learn from a parable. If you stand up, two sheaves of seeds one leaning on the other, you will admit that neither will keep upright alone. 'True is *nama-rupa* conditioned by *viññāna* and vice versa. Thus mind and body interacts and mind without body and body without mind does not exist in humans. *Iddhi* is the result of a psycho-physical nature developed through meditation, during an innumerable long period of time in *Samsāra*. He refers to these as mindways, which we now tend to call psychic. *Iddhi* covers a number of achievements bodily and mental, such as rising and temporarily remaining in the air unsupported, which an individual brings to pass, in a lesser degree, whenever he jumps, in the 'high' or long jump. The long jump is used in the questions of *Milinda* as an example of domination of thought i.e. will, over weight of body, *Iddhi* we are referring to is a psycho-physical supernormal attainment.

There is another aspect of theoretical significance of *abhiññā* discussed here. Modern psychology has undoubtedly made considerable progress in the study of psychological processes. It now has clear ideas on the structure of higher psychological actions and complex conscious activities that cannot in anyway be compared with the classical schemes of association or with the general idea of Gestalt psychology, with behaviourism or with Depth-psychology. Despite all these advances, our knowledge of

the psycho physiological structure of mental process and of their internal mechanism is grossly inadequate. We still know very little of the internal nature and the neurological structure of complex and varied forms of consciousness as enunciated in Buddhism. It is easy to imagine that psychological science, will make new and important advances and we can predict that in the coming years our views on the structure of mental processes will differ substantially from those we hold today. Then Buddhism will receive due credit for the exposition of the process of the mind and of the internal structure of mental processes.

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1. *Dhamma Cakkappavattana Sutta*.
2. *Samyutta Nikāya*. (PTS edition).
3. *Pali Text Society's Pali- English Dictionary* -
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4. *Anguttara Nikāya* , ed. Devamittara Thera,
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CHAPTER 12

NIBBĀNA

In the words of the Dhammpada "Nibbāna is bliss supreme". It is named 'Nibbāna' as it is the extinction of craving. It is the absence of sorrow. It is infinite and could be attained only by achieving super-wisdom.

Nibbāna is the supreme goal of every Buddhist. It is very difficult to comprehend what it is. By reading about it, discussing it, or by other intellectual exercise, it cannot be realised. It is a supramundane state to be attained only by achieving super wisdom. It is for self-realisation. It is absolutely a solo effort.

It cannot be intellectually comprehended by a logical analysis. It is only by reflecting on the positive and negative aspects of life that one could arrive at a logical conclusion. In contrast to a conditioned psycho-physical existence, there must exist a sorrowless, deathless, no-conditioned state. The logical conclusion emerges by contemplating in this manner.

Sumedha; a Bodhisatva (an aspirant to Buddhahood) observed thus-

"Even as, although there misery is
Yet happiness is also found
So, though, indeed existence is
A non – existence, should be sought

Even as, although there may be heat,
Yet grateful, cold is also found ,
So, though threefold fire exists,
Likewise, nibbāna should be sought.

Even as although there evil is,
That which is good is also found
So though it's true that birth exists
That which is not birth should be sought".¹

So much has been written about nibbāna, but it is difficult to give an exact definition. A comprehensive account can be given, by examining the various aspects of nibbāna. The Buddha's theory of nibbāna is an absolute truth or is ultimate reality.

To reach a certain place, there should be a path. To accomplish anything, there should be a theory. Based on the theory of the Buddha's teaching, an ethical system has been evolved, showing how by following a certain intelligent line of action, an individual can come progressively to a state called nibbāna. This theory of Buddha's teaching is called *pariyatta*. *Pariyatta* means theory . Thus takes place the long sojourn towards that path that would eventually set the individual free. There, the individual thinks earnestly of the practice (*patipatti*). By practising relentlessly the ten perfections (*pāramitās*), in the process of time, one attains to the realisation (*pativēdha*) state. That is glorious activity (*katham karathyam*).

► 1. *Gradual Sayings* I - p.13.

The first stage of that realisation (*pativēdha*) is the state of (*sōtāpatti*) stream entry. The practice (*Patipatti*) now remains to be done.

Nibbāna can be realised by those who have the eye of wisdom (*paññā cakkhu*). Armed with the knowledge of the four-fold Noble Truth, anybody can start treading the Buddha's path. The comprehension of the four-fold path comes about when the cessation (**Nibbāna**) is penetrated on Buddha's path. Reading, reciting, and intellectually comprehending Buddhism alone will not take one to nibbāna. One has to tread the path i.e. practise it. The Suttas present **Nibbāna** as super-wisdom which contributes to the destruction of all defilements. This an ordinary unenlightened person finds it difficult to comprehend.

When Mālunkya-putta questioned the Buddha, on the origin of the world, etc., he did not respond as he believed that it is not useful, not leading to nibbāna and he says, "That is why I have not told you those things. Then, what Mālunkya-putta, have I explained. I have explained sorrow (*dukkha*), the arising of sorrow and the way leading to the cessation of sorrow. Why, Mālunkya-putta, have I explained them? Because it is useful, is fundamentally connected with the spiritual holy life, is conducive to aversion, detachment, cessation, tranquility, deep penetration, full realisation, **Nibbāna**. Therefore I have explained them".¹ The main thesis here is that one should oneself understand nibbāna by personal verification (*paccattam vēditabbō*).

Nibbāna is the ultimate state of mind of an individual who has completely extinguished craving. Nibbāna is also explained as the extinction of the fires of craving, hatred and ignorance.

Nibbāna is neither the act of destroying the defilements, nor the purified conditions of mind that is the result of destruction. It is undefiled reality, the deathless element (*amatadhātu*).

The Buddha describes it in such terms as infinite (*ananta*) extinction of thirst is (*taṇha-kkhaya*), non-conditioned (*asmkhata*), incomparable (*anupamaya*), supreme (*anuttara*), highest (*parama*), beyond highest (*parāyana*), safety (*tāna*), security (*anātaya*), imperishable (*akkhara*), absolute purity (*visuddhi*), Supramundane (*lōkōttara*), immortality (*amata*), emancipation (*mutti*), peace (*sānti*).

Nibbāna is not a state of nothingness. In the words of Sir Edwin Arnold –

"If any teach nibbāna is to cease,
Say unto such they lie,
If any say nibbana is to live
Say unto such, they err."

Nibbāna is not stored up anywhere. But wherever there is no craving, no hatred, no delusion, there is Nibbāna. It is neither a state of nothingness nor a mere cessation. The Buddha speaks of realms of nothingness (*ākāṅkhaññāyatana*). But this has nothing to do with Nibbāna.

In the Udana and Itivuttka, the Buddha refers to Nibbāna thus –

► 1. Anguttara Nikaya, pp.345-346, ed. Devamitta Thera, Colombo 1929.

"There is O bhikkhus, an unborn (*ajāta*), unoriginated (*abhūta*), unmade (*akata*) and non conditioned state (*asaṃkhata*). If O Bhikkhus, there were not these unborn, unoriginated, unmade and non- conditioned, an escape for the born, originated, made and conditioned, would not be possible here. And there is an unborn, unoriginated, made, conditioned is possible".

In the Itiuvattaka, it is stated thus:

"The Born, become produced, compounded, made
And thus not lasting, but of birth and death.
An aggregate, a nest of sickness, brittle
A thing by food supported, come to be –
There no fit thing to take delight in such.
The escape therefrom, the real, beyond the sphere
Of reason, lasting, unborn, unproduced."¹

Nibbāna is the highest and ultimate goal of a Buddhist. It is the absolute extinction of that life-affirming, will manifested as greed hate and delusion, clinging to existence. It is the ultimate and absolute deliverance from all future rebirth, old age, disease, death, all suffering and misery.

According to the Itivuttaka there are two aspects of nibbana. (1) Full extinction of defilements (*saupādhī – sēsa – nibbāna*), which means nibbana with the groups of existence still remaining. It means leaving behind a little that is still remaining. It takes place at the attainment of Arahantship.² The other is *anupādisēsa nibbāna*, which is

the full extinction of the groups of existence. This means, leaving behind nothing at all of the pre-aggregate.² This is nibbana without the groups remaining or rather discontinuing of the psycho-physical phenomena of existence. Sometimes both aspects take place at one and the same moment as in the case of the death of the arahant. (*sama – sīsi*)

"This, O Monk. truly is the peace, this is the highest, namely the end of all formations, the foresaking of every substratum of rebirth, the fading away of craving, detachment, extinction Nibbana"¹

The Buddha says that nibbana is visible in this life itself to the wise. This affirms the Buddha's view that nibbana is super-wisdom.

"Enraptured with lust, enraged with anger, blinded by delusions, overwhelmed, with mind ensnared, man aims at his own ruin, at the ruing of others, at the ruin of both, and he experiences mental pain and grief. But if lust, anger, delusion are given up, man aims neither at his own ruin, not at the ruin of others, nor at the ruin of both, and he experiences no mental pain and grief. This is nibbāna visible in the life, immediate, inviting, attractive, and comprehensible to the wise"²

The Buddha described the state of mind at the time of attaining nibbāna—Mind as all powerful, steadfast and supreme. "Just as a rock of one solid mass remains unshaken by the wind, so neither visible forms, nor sounds,

▶ 1. Itivuttaka 41.

▶ 2. Anguttara Nikaya, IV - p.118, ed. Devamitta Thera, Colombo 1929.

▶ 1. Anguttara Nikaya, III - p.32, ed. Devamitta Thera, Colombo 1929.

▶ 2. Ibid III - p - 55.

nor odours, nor tastes, nor bodily impressions, neither the desired, nor the undesired, can cause such a one to waver. Steadfast is his mind, gained is deliverance".¹

There are individuals who have developed 8 trances (*jhāna*) and who have also attained to the state of Arahantship, being thoroughly dissatisfied with the five aggregates, who will to experience the bliss of nibbāna in this life itself.

The process is as follows. First of all, they enter the first trance (*jhāna*) and arising from that reflect upon the four aggregates of *jhāna-citta* through insightful meditation, Recognising them as something transient, sorrowful, unsubstantial, this process is followed from trance to trance, until one attains the trance of nothingness. (*ākiñcaññāyatana*). Arising from this trance, one makes four preliminary resolutions.

After these four preliminary resolutions, he enters upon the realm of neither-perception nor non-perception (*Nēvasaññā Nāsaññayatana jhāna*). Thereupon there arises and ceases in the never returned. (*anāgāmi phala* individual) the wholesome (*Nēvasaññā Nāsaññā Jhāna*) and in the arahant the same *javana* arises once. After this arises and ceases, consciousness (*viññāna*) also ceases and the arising of mental images (*cittaja-rūpa*) also cease. Individuals living in the sensuous planes thus experiences the bliss of nibbāna (*nirōdha samāpatti*), for a maximum period of 7 days. For those of the **form worlds**, the bliss of nibbāna can be experienced as long as they wish. For them preliminary resolution discussed above are also necessary.

1. Ibid VI p-55.

Thus nibbāna is a state that can be attained while one is still alive.

When one arises from nibbāna bliss (*nirōdha-samāpatti*) the never retainer's thought (*anāgāmi-citta*) arises once for the *anāgāmi*.

An individual transcends the realm of neither perception nor non-perception, having attained to the cessation of perception and sensation (*saññāvēdayita nirōdha*). This is the highest of all the grades of happiness. This transcendental state is *nirōdha samāpatti* which is experiencing nibbana in the life itself.

These stress the fact that a theoretical understanding of nibbana is a herculean task. To comprehend nibbana in its true sense as understanding soullessness (*anattā*) as impersonality and as emptiness of all forms of life is indispensable and it is a prerequisite. The doctrine of the Buddha is profound.

It is said; "the doctrine is profound and well-proclaimed by the perfect one, the supremely Enlightened one, it has to be realised individually, by each one of us. Its fruits and results are immediate, it invites investigation, is worthy of learning, generates only in mind, and it is to be realised individually by the wise, for themselves and by themselves.

("Svākkhāto, Bhagavatā dhammō, sanditthiko, akālikō, ēhi-passikō, ōpanaikō, paccattam veditabbō, viññūhī ti.")

Even Ananda, who possessed profound wisdom once

said "Wonderful Lord, Marvelous Lord, How deep is the Causal Law and how deep it seems. And, yet do I regard it as quite plain to understand." The Buddha replied "Say not so, Ananda. Say not so. Deep indeed, is the Causal Law and deep it appears to be. It is by not knowing, by not understanding, by not penetrating this doctrine, the world of men has become rough grass and rushes and unable to pass beyond the doom of the waste, the way of woe, the fall and the ceaseless round of rebirth."

Nibbāna can be seen and realised by those who have the eye of wisdom (*paññā – cakkhu*). No path can get very far without practising meditation. It is wisdom Insight (*vipassanā*) preceded by concentration of effect (*Samatha*) which will deliver one of *Saṃsāra* and help in attaining Nibbāna.

The *Samatha* method is to concentrate with effort and awareness until one is one-pointed. This method has to be practised until one reaches the stage of access concentration (*upacāra Samādhi*). At this stage five hindrances are almost subdued. They are sensual desires, ill-will, sloth and torpor, restlessness and worry, skeptical doubt. These five hindrances are completely suppressed when one enters into trances.

The Buddha realised that he was still not enlightened after mastering all the eight *jhāna* from his teachers. It was under the bo-tree that he discovered the method of wisdom –insight (*Vipassanā*) which means "to see an object clearly and thoroughly without clinging or rejecting." He attained this

method by introducing mindfulness (awareness) into the *Samatha* - practices - the four applications of mindfulness - (*Satipatṭhāna-Sutta*). This method is the only way to attain Nibbāna.

It is by calming down the mind to the *upacāra samādhi*, the full impact of wisdom insight (*vipassanā*) is attained". It is only after that, that mindfulness can be brought in as a dominant tool.

With Insight meditation, one must see clearly the impermanence of the body, thoughts, and feeling. Realisation of impermanence will generate the knowledge of sorrow. Finally the self that one identifies with one's mind is also dispelled when thoughts come to an end in one-pointedness. It is in the *upacāra* stage that the insight meditation practitioner can behold the three characteristics impermanence sorrow and soul-lessness.

Nibbāna can be realised by attaining the four supramundane states—A mind dwelling in the supramundane plane views the world as devoid of self **essence or substance**.

Dwellers in the Supramundane plane can further be classified into the following categories in a hierarchical order of attainment—upwards as:

1. The stream-winner (*sōtāpanna*)
2. The once – returner (*sakadāgāmi*)
3. The never-returner (*anāgāmi*)
4. The completed, perfected one (*arahant*)

The first supramandane state—the stream-winner state is attained when the fetters of self-belief, doubt and superstition have been completely transcended. This is a state of mind that leads to the path of nibbāna (bliss). Relief or tranquillisation is attained at this stage. The Sotāpanna has eradicated the hindrance of doubt.

The once returner (*Sakadāgāmi*) is one in whom the three fetters of above mentioned have been eradicated and a gradual awareness grows within the spheres of craving, aversions and delusion—yielding a feeble attachment to sensuality. Such an individual will return to the world only once more. Further release or *nirōdha* is thus attained at this stage.

The never-returner who is in the third stage of the path to *nibbana* has completely given up sensual desire and ill-will, such as anger and resentment. The five fetters have all been given up by the never-returner. The final liberation awaits the individual.

The transcendence from the sixth, seventh, eighth, ninth and tenth fetter is the stage of the arahant—the completely perfected one. This is the moment of Nibbāna bliss. Nibbāna neither creates, nor is created, being the cessation of all creating. **Nibbāna** is completely freedom.

The arahant has eradicated sloth and torpor and restlessness. He has eradicated all defilements (*nirōdha*). When the arahant attains parinibbana (final passing away) the five aggregates are extinguished. As such a stage of Nibbana does not continue with the khandhas remaining, it is called anupādisēsa-nibbāna. Nibbana is described in two

ways to illustrate how nibbana is attained with the aggregates still continuing to remain as also how Nibbana bliss continues to remain when the aggregates cease to exist.

Thus Nibbāna is attained on five stages, Sa-upadhi sesa - nibbāna is attained on four stages, and anupādisēsa nibbāna is attained on one. Sometimes both aspects take place together at one and the same time as at the death of the arahant.

Deliverance (*vimokkha*) is also three fold –

- i. Emptiness deliverance (*suññātō Vimokkha*)
- ii. The conditionless deliverance (*animitta –Vimokkha*)
- iii. The desirable deliverance (*appaṇihita Vimokkha*)

Whosoever has been filled with determination, considers all formations (*sankhāra*) as impermanent (*anicca*), just as one attains the conditionless—deliverance whosoever, being filled with tranquility, considers all formations as miserable (*dukkha*) such a one attains the desireless—deliverance. Whosoever, being filled with wisdom considers all formations as empty (*Suññā*), such a one attains the emptiness deliverance”.

It is said that Nibbāna is supreme bliss (*Nibbānam paramam sukkaṃ*). The Buddha clearly made a sharp distinct differentiation between nibbana happiness and ordinary wordly happiness. Nibbāna happiness is very consistent. It does not become weary or monotonous. It arises by overcoming craving, ignorance and delusion. Wordly happiness on the other hand is derived from gratification of some desire.

The Buddha gives ten different grades of happiness in the Bahuvédaniya Sutta. These are derived by stimulating the five senses. It begins with the stimulation of the senses, as one develops in mind, the type of happiness becomes more exalted, sublime and subtle. In the first *jhāna* one experiences a transcendental happiness which is independent of the five senses. In the fourth stage of *jhāna*, even the type of happiness is discarded as coarse and unprofitable. Equanimity is attained. Equanimity is termed happiness.

The Buddha addressing Ven. Ananda speaks of five kinds of sensual bonds. These are related to the five senses namely eye, ear, nose, body and tongue. He refers to these pleasures arising from the five sensual bonds as sensual happiness. This is not the happiness envisaged in Buddhism. Happiness attained at the *jhāna* stages is sequential and gradual. In each state of happiness *jhāna* is more exalted and sublime than the previous *jhāna* state. Development of *jhāna* is rather difficult. It cannot be attained if one leads a worldly life of full sense pleasures.

The happiness that is most exalted and sublime transcending the realm of neither perception nor non-perception, attains the state of cessation of perception and sensation. (*Saññāvēdayitanirōdha*). Of all the ten grades of happiness this is the highest and the most sublime. This transcendental state is *nirōdha samāpatti*, which is experiencing Nibbāna in this life itself. The Buddha affirmed: "Everything experienced by the senses is sorrow."

To the question, "where is Nibbāna?" In the Milindapanha, the Ven. Nagasena replies:

"Just as fire is not stored up in any particular place but arises when the necessary conditions exist, so Nibbana is said not to exist in a particular place, but it is attained when the necessary conditions are fulfilled." In the Rohitassa Sutta the Buddha states "In the very one fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world"¹

In the Samyutta Nikāya referring to where Nibbana is, it is stated –²

"Where the four elements that cleave, and stretch, and burn, and move, no further footing find. Nibbāna is there where the four elements cohesion, extension, heat and motion find no footing. Nibbāna is therefore not a place, a heaven, or realm, where an ego resides, but an attainment which is within the reach of any human being."

In the Dhammacakka Sutta it is said – "This Middle Path leads to tranquility, realisation, enlightenment and nibbana. The Middle Path consists of Right Understanding, Right Thoughts, Right Speech, Right Action, Right livelihood, Right Effort, Right Mindfulness and Right Concentration. This means by cultivating wisdom, morality and concentration one can attain nibbāna.

Concentration is one way of attaining nibbana. So Meditation is one way to acquire, gain, that leads to nibbāna.

1. Majjhima Nikāya No. 4 p. 129-132 (PTS edition).
2. Samyutta Nikāya I, p. 62 (PTS edition).

According to Buddhism there are forty subjects of meditation, which differ according to the temperament of individuals. The subjects of meditation are variously adapted to the different temperaments and types of people.

The way to Nibbana is through Insight (Vipassanā) Meditation.

Ven. Narada sums up; "From a metaphysical stand-point Nibbana is complete deliverance from suffering. From a psychological stand-point Nibbana it is the eradication of egoism. From an ethical stand-point **Nibbāna** is the destruction of lust, hatred and ignorance."¹

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1. *Gradual Sayings I* - p.135
2. *Anguttara Nikāya* p.345-346, ed. *Dēvamitta Thera*, Colombo 1929.
3. *Itivuttaka* 41
4. *Majjhima Nikāya*, p. 129-132 (PTS edition).
5. *Samyutta Nikāya I*, p. 62 (PTS edition).
6. *The Buddha and His Teaching* - Singapore Buddhist Meditation Centre - 1973.



► 1. *The Buddha and his Teaching* - Singapore Buddhist Meditation Centre - 1973.

CHAPTER 13

BUDDHISM AND SOCIAL PSYCHOLOGY

Since it is the philosophical aspect of Buddhism that is mostly stressed one might overlook the fact that it is always in a social context that the Buddha places his doctrine and he does not exclude the social dimensions from his doctrine and his concept of interpersonal relationships accepts the principle of leadership and service on the human community, harmony in society, benevolence of rulers and team spirit of groups.

The Buddha's concept of *Brahamavihāra*, equanimity, compassion, loving-kindness, sympathetic joys extends to all aspects of life—from god to the animal world and even plant life. The Buddha's main position was concern for other beings, both immediately and remotely connected and *Brahamavihāra* are the qualities of earnest hope of bringing about well-being and happiness to everyone. In order to bring about social cohesion and mutual respect in society the Buddha stressed the need to cultivate the above four practices of *Brahmavihāra*.

The Buddha's great stress on social relationships is seen in the *Sigālōvāda Sutta* - a compendium on social relations.¹ He enumerates 64 different forms of interaction identifying 12 groups mutually associated or reciprocal. Members in each group interact within it and with the reciprocal

► 1. *Dīgha Nikaya* No. 31, ed *Nānāvāsa Thera*, Colombo 1929.

group. The individual is the object of his own will, emotions and thinking. The Buddha accepts the view that social encounters could be deliberately designed to influence feelings, emotions and thinking. Hence his masterpiece in social psychology is found in the Sigālōvāda Sutta. It recognises reciprocal responsibility. Sigālōvāda Sutta states five broad duties for each and every group and insists on their fulfillment for the healthy growth of community life. Here too there is reciprocity in the duties as e.g. teacher teaches, the pupil learns, labourer works/the master pays wages. In such a social climate, successful interpersonal relationships become a source of personal gratification and enhances one's self-image. By doing so the individual liberates the emotions, understands them and harnesses them for the benefit of attaining **Nibbāna**. He understands them and harnesses them for the personal benefit to attain **Nibbāna**. The Buddha has shown that through healthy social relationships, the individual harnesses his feelings, emotions and thinking, so that his predisposition to action helps to serve the interest of the individual himself.

Clearly the individual is the object of his or her emotions and feelings. Some influenced by earlier *kammic* experience behave in certain ways which cannot be accounted for in the present social context. The Buddha shows us the way to achieve perfect effectiveness to be developed in the persons with wisdom mind culture and morality. Thus the effective development which is the result of social interaction shares equally with cognitive, affective and psycho-motor development. Its perfect product is attainable

through judgement, will and effort (*ditthi, chanda, viriya*). He rejects the ideas of an all pervading power besides the individual himself (*attānō lōka anabbisāra*). It is his personal responsibility (*attana vakatam pāpam* or *attana akatam pāpam*). Self reliance is the basic ingredient of Buddhist life.

According to the Buddha, society is an ever changing complex organization. In the *Chakkavatti Sīhanāda Sutta* he points out that unequal distribution of wealth leads to malice in society, dividing the world into the rich and the poor.¹ Due to failure to meet the demands, tension, displeasure, violence erupts in society. The climax of this is war. This illustrates the interaction of the individual's material and economic environment on his life and society. According to the Buddha sovereignty the *Cakkavatti*, the world statesman is subject to *Dhamma*. Attention is given to the intellectual, social, aesthetic, physical, spiritual and moral domains.

The Buddha enunciates a variety of social contexts which impinge on an individual. The family is of prime importance so that family relationship play a vital part in life. Similarly to children, it is a very relevant social context. There are other larger and more distant social contexts, that envelope the individual, that affect him and are affected by him. These according to the Buddha can be classified into reciprocal groups as parents and children, teachers and pupil, husband and wife and parents and children, friends and neighbours, servants or workers and employers, laymen and clergy.

1. *Dīgha Nikāya* No. 26, ed. G. Nānāvāsa Thera, Colombo 1929.

Every individual is a member of some of these 12 different social groups, which are vitally significant to the individual. The relation among the members are interdependent, each member's behaviour influencing the behaviour of each of the others. They share an ideology, a set of values, norms which regulate their mutual contact. They are functionally related to each other and taken together form society e.g. a person can be a parent, husband, employer and layman at the same time.

The Buddha emphasises all these contexts. He emphasises that interpersonal interaction is absolutely essential. It preserves the two major characteristics of human action. Human action is motivated. It is integrated. The individual's cravings, emotions and cognitions operate to influence his actions. Social psychologists maintain that interpersonal behaviour event is a complex sort of behaviour, with psychological attributes. Social psychology itself defines it as the science of interpersonal behaviour events.

A society consists of groups and each individual is influenced as well as constrained by the groups. Then the Buddha's six pairs of groups are treated as sacred, worthy of respect and worship. The Buddha elaborates on the word 'worship' by which he means the duties towards them.

Parents are considered sacred to their children. Parents are referred to as Brahma. Brahma connotes the highest and most sacred concept in Hinduism. In Hinduism Brahma is the creator of the world. For the children their parents are the creators, who bestow everything natural and physical upon them. They are like Brahma. So they are

equated (*Brahmāti mātāpitārō*). The Buddha does not refer to the parents separately. He refers to them as one integrated unit of equal status. In Sri Lanka the mother and father are referred to as parents (*demaupiya*). It is worthwhile learning about the very strong attitudes that prevail in a Buddhist society. According to Sigalovadha Sutta children have to perform certain duties towards their parents.

They are enumerated as five. They have to care for their parents, should safeguard the honour of the family, by adhering to the family traditions. They should protect the family wealth and perform their funeral rites.

The most significant aspect of their social relationships is that they are reciprocal and mutual. The parent's five duties are - they should keep them away from evil, should engage them in worthy, profitable activities, should give them a sound education, should marry them into worthy families and should hand over the property to them in due course.

The second pair of groups is the teacher pupil. A pupil has to be obedient and respectful to his teacher, he should attend to his needs, should study with benediction effectively, the teacher should teach him well, should guide him to associate with good friends, should try to procure him security and employment.

The third pair is the husband and wife. Love between husband and wife is considered as sacred family life (*sādara brahma cariya*), the highest respect bestowed on this relationship. Wife and husband are expected to be faithful, devoted and respectful. Each has his duty to the other.

The husband has to respect her always and never fail in his respect. He should love and remain faithful to her. He should give her security and comfort and present her with gifts of clothing and jewellery. The wife in return, should manage the household affairs, should entertain guests, visitors, friends, relatives and employees. She should love and be faithful to her husband, should protect his earnings, should be efficient, effective and energetic in all activities.

The fourth pair constitutes friends, relatives and neighbours. They have to be charitable and hospitable to one another, they should have pleasant speech and concur with them. They should work for each others welfare, should maintain equal status with one another. They should not enter into dispute or quarrels with each other, should be helpful to each other in hours of need. They should not forsake each other in difficulty.

The fifth pair is the employer and employee. The employer has his obligations towards his employees. Most of these obligations surpass even the employer-employee laws of the I.L.O. The employer has to give them adequate wages, provide medical needs and bonus should be granted. The employee in his turn, should not be lazy, should be alert and diligent. He should be honest and obedient to his employer. He should be earnest in his work.

The sixth pair is the clergy and the laity. Lay people should care for the clergy, look after them, attend on them. They have to see to their material needs. The clergy on the other hand should preach the dhamma and guide them on the correct path to avoid all evil.

This shows that the Buddha addressed life in the context of its social and economic background. He examined it as a gestalt, in all its social, economic and moral and spiritual aspects.

Of course, lack of knowledge on the social aspects of Buddhism has led to misconceptions. The Buddha is misunderstood by the West, that he was deterministic, was concerned only about the other world, or life beyond death. It should be noted that he stressed on the cognitive, affective and practical aspects of life of the individual, guiding him, directing him and encouraging him to achieve the main goal of life, namely **Nibbāna**.

There are innumerable discourses scattered in the Tripitaka regarding the role of society, economy, politics in moulding the total development of the individual. Buddhism was not meant exclusively for the clergy and the ascetic. Buddhism was delivered to the ordinary individual, man woman, god, spirit and child. Edward J. Thomas states that the new teaching was not merely a salvation for those who had come to feel the emptiness of all earthly pleasures. It was also a guide to life for those in the world and it taught the duties of social life as a means of accumulating merit, and also as a moral discipline. The Buddha expected ordinary people to strive as to understand the Four Noble Truths and to model their lives on the Eightfold Path. He also gave practical suggestions for the guidance of the laity. It is said that about eighty percent of the objectives included in the Buddha's doctrine are for the world today.

For the social development of the individual the Buddha introduced many more activities. In this respect the value and importance of Buddhist Beatitudes (*Pirith*) has to be recognized. Here are instances where the Buddha is interacting with gods.

Pirith was the tool he used to instill and internalise certain qualities and attitudes into a person's life. The Parābhava Sutta, Vasala Sutta, Mahā Mangala Sutta Karanīya Mettā Sutta, Ratana Sutta and a few more were advocated for that purpose.

In the Karanīya Mettā Sutta he enunciates the qualities that would lead to the first stage of arahantship. In this it is said "He who is skilled in his good and who wishes to attain that state of calm should act as follows. He should be efficient, upright, perfectly upright, obedient, gentle and humble, contented, easily supportable with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families. He should not commit any slight wrong for which other wise men might censure him. None should deceive another nor despise any person whatsoever in any place. In anger ill will let him not wish any harm to another."

This Sutta gives virtues that should be practised by anyone who desires one's welfare. It also gives the method of practicing good will.

It is extremely difficult to give the correct or identical meaning to *mettā* (loving-kindness) as expressed by the Buddha. He equates it with that of a mother's love for her only

child. What an eloquent way of expressing the concept. The rendering of the verse is "just as a mother would protect her only child at the risk of her own life, even so let one cultivate a boundless heart towards all beings."

The Buddha taught this Sutta when the priests during the rainy season found it difficult to concentrate amidst the obstructions of gods who dwelt in the place, where they were meditating. The gods were affected by the radiant thoughts of love and gave them every possible help. This is an instance where humans interact with gods. This Sutta highlights the need for benevolence, which can be a contributory factor in achieving the first stage of **Nibbāna**.

In the Mangala Sutta which is conducive to happiness and prosperity the Buddha presents a vivid and realistic environment for the well being of the individual. He calls them the highest blessings. This is an instance where the Buddha recognises the interaction of the environment and the individual. This forms the basics for a sound social life.

Here all the variables of learning for the individual are there, the self, neighbourhood, parents, friends, relatives, teachers, wife and children, servants and employees. This covers the 6 groups given in the Sigālovāda Sutta.

The Buddha advocates the individual not to associate with fools, associate with the wise and honour, those who are worthy of honour, reside in a suitable locality doing meritorious actions, to direct oneself in the right course. Erudition, perfection in learning, a highly trained discipline and pleasant speech, supporting mother and father, cherishing

of wife and children, peaceful occupations, liberality, righteous conduct, helping of relatives, blameless action, to cease and abstain from evil, overcoming temptation to intoxicants, steadfastness in virtue, to possess pleasant speech, to participate in listening to the Dhamma and religious discussions, are blessings. Recognition is given to the individual in relation to the family, relatives and neighbourhood. He has to abstain from partaking alcohol direct himself for worthy causes like religious discussions. He is expected not to flutter by contact with worldly contingencies. Thereby he can be assured of a sorrowless, stainless and secure life. The correct conduct is absolutely in the hands of the individual.

The Buddha's superb phrase "neither exalting oneself nor despairing others" appears in most of his discourses. It means that criticism of others should take a second place, long way behind criticism of oneself. The faults of others are easy to see, hard indeed to see are one's faults.

The Vasala Sutta highlights the fact that greater the number of social contexts involved, the better interpersonal relations seem absolutely essential. It concludes the development of values, attitudes and behaviour considered to be desirable. Truth is a noble value in Buddhism. It generates an inner commitment which in turn translates itself into the individual's daily speech and action while Sigālovāda Sutta takes the family institution as the Unit for interpersonal relations, he goes further in Vasala and Parābhava Suttas where he speaks of the persons who neglect their duty by their parents in terms caustic (Vasala). In the Parābhava Sutta

he warns that such behaviour will absolutely lead to one's decline and downfall. Conjugal fidelity is highly commended and in most texts every effort has been made to consolidate, these virtues in society. Its violation is sharply condemned. Parābhava Sutta looks down upon immoral sexual behaviour on grounds of incontinence and insatiability.

The Buddha's workshop in the practice of merit (*kusala kamma*) and virtue (*Pāramitās*) can be identified in the field of social service.

- i. caring for the aged parents;
- ii. attending upon the children;
- iii. sharing one's wealth with the needy, the sick and disabled;
- iv. community service;
- v. flood and fire relief;
- vi. fostering the orphans;
- vii. sheltering the homeless;
- viii. showing the correct path to the wayward;
- ix. accepting the maladjusted as they are and guiding and counseling them on the correct path;
- x. attending on the mentally ill.

Buddhism's concern for the sick is stated thus "Whoever monks would tend me, he should tend the sick." The Buddha is quite clear when he stresses that even in spiritual living there were four basic needs that one had to be

concerned about which are (1) food, (2) clothing, (3) shelter and (4) medicine. The Buddha's excellence is affirmed when he advised his monks to beg for the four basic needs.

The Buddha addressed himself to the relation between the individual and society in an expert manner in the story of jugglers. The gist of it is given in these two sentences.

*"Protecting oneself one protects others
Protecting others one protects oneself"*

These two sentences supplement each other.

The story of jugglers is as follows. Once the Buddha narrated this full story. There was once a pair of jugglers, who performed their acrobatic feats on a bamboo pole. One day the master told his apprentice "Now get on my shoulders and climb up the bamboo pole" The apprentice did so and the master said 'Now protect me well and I shall protect you! By protecting and watching each other in that way, we shall be able to demonstrate our skill, shall make a good profit and get down from the bamboo pole.'" But the apprentice disagreed 'Not so master. You O master should protect yourself, and I too shall protect myself. Thus self protected and self guarded we shall safely do our feats.'" The Buddha said "This is the right way."

It is just as the apprentice said. "I shall protect my self", in that way the foundations of Mindfulness should be practised. Protecting oneself one protects others, protecting others one protects oneself."

"And how does one, by protecting others, protect oneself by patience and forbearance by a non violent and harmless life, by loving kindness and compassion."

In this sense according to Buddhism self protection forms the indispensable basis for the protection and help given to others. It is selfcontrol, ethical and spiritual self development. These two great principles of selfprotection and protection of others are of equal importance to both individual and society and for harmony of both. These two manifest the twin virtues of wisdom and compassion. They are the corner stones of character building. In the four sublime states (*Brahma vihāra*) where equanimity corresponds to wisdom and self protection, while loving kindness, compassion and sympathetic joy correspond to compassion and protection of others. Thus an individual should practice (*Satipatthāna*) for the sake of his own liberation as well as for the welfare of the many.¹

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Colombo 1929.
2. *The way of Mindfulness. tr of sulltra & Com.*
by Soma Thera 3rd ed. Kandy 1967 B.P.S.
4. *Satipatthāna Sutta. Tr. Majjhima Nikāya 10.*



1. *Satipatthana Sutta. Tr. Majjhima Nikaya - 10.*

CHAPTER 14

EDUCATIONAL PRINCIPLES AND PSYCHOLOGICAL DATA

The educational principles adopted by the Buddha are too advanced even for the present day. Today's educational principles are based on verified psychological data and scientific testing. These scientific results were arrived at only during the last few decades. The Buddha's effort was always to educate a person, so as to attain **Nibbāna**. For that he adopted a teaching methodology which is modern by any standard.

The Buddha's education, can be understood in its methods and its application, by analysing its principles in detail and by checking its psychological values on at least four points: the significance of the all importance of the mind; the structure of the thinking process, the laws of learning and the development of human social, moral and spiritual life.

The Four Noble Truths give the theory of the process of thinking. It is in 5 stages by seeing, arises knowledge, by knowledge arises wisdom, by wisdom arises insight, by insight arises enlightenment. Here by seeing means by the interaction of the mind with the five senses or by the spontaneous activity of the mind itself. The Buddha includes sensation and perception under mental factors, so that perception itself does not bring about thinking. Perception generates thinking only if the will is present. The mental process

or the structure of the thinking process includes sensation, perception, mental formations or thinking and consciousness.

The three components of Buddhism are, the Buddha, the Dhamma and the Sangha. These are equal to the Head, the Curriculum and the Teachers of the present day education systems. Guru is the Chief, Curriculum is as important as the Guru and the Sangha are the teachers. This is another important feature.

To the Buddha all physical and mental phenomena are energies. Hence the Buddha himself is Dhamma, which is a very abstract concept to the ordinary mind. "Those who see me, see the Dhamma" he said. On seeking any concept, methodology or experience, this fact has to be born in mind. To the Buddha, mind and body are energies and are the same. He says "come and see. It is visible here and now, within the fathom long body. It is of immediate results and onward-leading and directly expereinceable by the wise, "as an individual, he is activated very ably by the law of cause and effect. It is a process of dependent origination. This is not deterministic. A change is possible if one is willing to "come and see". (*ēhi passikō*)

Wisdom is achieved through *ñāna dassana*" (knowledge). Dhamma is found in one's body and so one has to see within oneself ("*ēhipassicō bhagavatā dhammō*".) This affirms the role of experience. Every Kamma (action) has an imprint in the individual and it is in relation to that experience that one has to proceed.



As discussed earlier in the earlier chapters mind is the forerunner of all behaviour. It activates on its own as well as with the five senses. In educating an individual, the teacher has to recognise this complexity of the mind, where the individual's interests, motivation and will play the most significant role. The student's intellectual, moral spiritual, social and emotional activity are inseparable and will appeal to real activity to spontaneous behaviour based upon personal need, and interest. It requires above all that the individual should will what he does, that he should act verbally, physically and mentally, not that he should be acted upon. It is will that makes a reaction into an authentic act. The law of interest based on one's will is the pivot on which the system should resolve. This is the central problem of modern education too.

For a sound educational principle and for specific teaching methods, there should be a theory of learning. The Buddha's theory of **Kamma** clearly expounds this. The Buddha says **Kamma** is thinking. Having willed one acts by word, body and mind. Thus the *Kamma* or activity may be mental, verbal or physical. The doctrine of *kamma* was skillfully explicated by the Buddha, who held that thinking was brought about only by the will. Here the role of will or motivation is very important. Thus for thinking to occur one should be motivated. In these aspects, the Buddha's theory of *kamma* can be considered as a theory of learning. The most important characteristic of a favourable learning situation is a strong motivation on the part of the learner, to acquire various socially approved behaviour patterns. The Buddha recognises this aspect as of prime importance.

That is why he always developed his sermon on a topic that was discussed by the congregation. He made use of his super wisdom to rehabilitate certain individuals in distress, by acting promptly on the state of mind of the individual at a particular moment. Almost all the great theoreticians in the history of pedagogy caught some glimpse of one or other aspect of this conception. Socrates appealed to the pupil's own activity. William James, Dewey, Baldwin of U.S.A., Bergson in France and Clapereau in Switzerland, everywhere we find the idea that of the mind is a dynamic reality, intelligence, a constructive activity and will and personality a kind of creativity.

Piaget said that the intellectual and moral structure of the child are not the same as that of an adult and consequently the new methods of education make every effort to present the subject matter to be taught in forms assimilable to children of different ages in accordance with their mental structure. A close scrutiny of Rahulavada Sutta proves that the Buddha used this principle more than 2500 years back.

Buddhism is both a science and an art. As a science the Buddha teaches us the laws that govern our nature, our life. The Buddha teaches us the structure of the human mind, the working of our mind and how the mind can be systematically cultivated. Buddhism as a science teaches the laws that govern man's behaviour based on the mind. It teaches Dependent Origination, The Five Aggregates, structure of the Human Mind and **Nibbāna** (The Deathless State) and **Kamma** the theory of cause and effect. Science also

includes the coordination of human experience, in a systematic and logical form, the statements of general laws, their use in prediction and the further research on the basis of new experience. It is here as a mental science that Buddhism not only holds its own but even surpasses science. As an art the Buddha teaches us how to attain the goal expressed by the Science of Buddhism, how to perform good action and avoid ill-will, how to train ourselves so that the Noble Eight-fold Path becomes to us a reality by realising **Nibbāna**. A study of the Commentaries and the Tripitaka are necessary to grasp the Buddha's doctrine fully. Cosmologies by no means constitute the Buddha's doctrine. They are only incidental additions.

It is a scientific teaching not contradicting but rather conforming to the demands of reason and confirming science and modern learning. There is an intimate interdependence between science and art. Education is also based on psychology.

Rāhulovāda Sutta is a compendium of educational practices. A close scrutiny of this Sutta would expose a general methodology of teaching in Buddhism. This general methodology relates to accepted educational principles and psychological theories.

To direct the educational enterprise of Ven. Rahula in such a way as to bring about his optimum development and adjustment to his culture, the Buddha followed a general methodology of teaching, which is even ahead of modern day theories. When Ven. Rahula was 7–11 years of age, the Buddha wanted to teach him Truthfulness and Mindfulness

as he considered these as the corner-stones for building up character for developing the faculties of mind. How did he do it? He took concrete examples and made use of aids which would appeal to children of 7–11 years.

The examples given were from the child's own life experience. Mangoes, water in a basin, are what appeals to a child of that age. Ample use of similes, words and illustrations that would appeal and impress the child's mind are the prominent teaching techniques he adopted. This discourse is named Ambalatthika Sutta or Boy's Questions. These are given in the Khuddakapāṭha of the Sutta Pitaka. Piaget calls the age of 7–11 the period of concrete development which means that only with concrete things the child should be taught and a child can learn.

When Ven. Rahula was 18 years old the Buddha taught him more abstract concepts. Before teaching him, the Buddha thought like this "Mature is Rāhula in those qualities that bring deliverance to maturity. Should I not now give further guidance to Rāhula for the extinction of suffering." He taught him insight meditation, selflessness the five aggregates and the importance of equanimity. According to Piaget this is the formal developmental stage, when an individual could be taught by questioning and discussion. The Buddha used the exact method in teaching Ven. Rahula at this age, Ven. Rāhula was obsessed with the idea that he was handsome and was the son of the Buddha. The two were going together with Ven. Rāhula walking behind. At once, the Buddha by his extrasensory perception seized that moment and advised the young Bhikkhu, his son. This is the moment when the brain is in its maximum motivated state

and that is the best time to teach a person. It is the best moment to rehabilitate a psychologically affected person. This technique is used in teaching languages. In teaching mentally ill people this is recognised as a curative method. Even today, it is in its experimental stage.

It is when Rev. Rāhula was 21 years that the Buddha taught him the profound theory of the Three Characteristics of conditioned existence namely suffering, impermanence and soul-lessness. So the Buddha made use of the mental development of Ven. Rahula to teach these abstract concepts by methods of questioning and discussing.

Finally, the Buddha's last teaching to Ven. Rāhula was *Dhammadāyāda Sutta* which explains the life of a monk. Thus the Buddha sought out Rāhula's own active interest in the world around him, stirred him into asking questions and then encouraged him in every possible way to search out his own answers and make his own progressive discoveries. These were methodologies adapted to the mental development of Ven. Rahula. He adopted a different methodology for every different developmental stage.

The Buddha's thinking was very close to Piaget with respect to stages of development of an individual. He refers to it as different stages of understanding. The Buddha explains the subtle differences of Saññā (perception), viññāna (consciousness), paññā (wisdom), by citing the case of a precious stone, that is examined by a child, an ordinary adult and a gem expert. A child on seeing a gem would merely recognise, perceive (saññā) that it shines, that it looks attractive, nothing more. That is the first stage of

understanding (saññā). An ordinary adult who sees a gem will know that it is a precious stone, hence, his understanding goes beyond that of the child. This is the second stage i.e. consciousness (viññāna). The gem expert knows exactly whether the gem is flawless, what its weight is in carats, etc. He falls into the stage of pañña (wisdom). Thus the three stages are (i) saññā in the perception of anything. (ii) viññāna – consciousness (iii) paññā (wisdom) – through being aware of the thing and also through the understanding of its real nature and composition, the individual knows what that thing really is. Although these three stages are broad-based, unlike in Piaget's interpretation, it recognises the stages of development as well as the level of the concept development to be taught, according to each development stage.

When we analyse the discourse in the Rahulovada Sutta, we can easily distinguish a general methodology of teaching based on Educational and Psychological principles.

These are the role of motivation in thinking. How did he motivate the child Rāhula? It was after a walk in the park. He established rapport with him and seized his interest for water and mangoes, a basin of water which were introduced to him as concrete things. His method was to appeal to real activity; to spontaneous work based upon need and interest. He got Rev. Rāhula to turn the basin of water upside down, to explain the futility of untruthfulness and unmindfulness. The law of interest is taken into consideration by the Buddha. It requires above all that children should will what they should do and not that they should be acted upon. This is the first psychological principle.

The Buddha was convinced of the role of attention in learning. Thus the role of attention and motivation is recognised by the Buddha. (*Tumhēhi Kiccam Ātappam Akkhātārō tathāgatā*.) "You yourself should strive for your own good". He was convinced of the stages of mental development of an individual. This is the second noteworthy psychological principle. To suit the stage of mental development of Ven. Rahula, he selected the content that suited that particular age. To the novice Rahula he adopted the discovery method by using concrete objects. This is called the activity method. This he did by guiding, suggesting and illustrating it with similes and concrete objects. Ven. Rāhula himself was made to discover the concepts by doing, by experience. The Buddha took into account the child's mentality from the structural point of view. The traditional educational theory has always treated the child, in effect as a small adult, as a person who reasons and feels just as we do, while merely lacking in knowledge and experience. The Buddha, like the modern psychologists like Piaget believed that the child's thought is qualitatively different from the adults. Then the aim of the educator is to form its intellectual and moral reasoning power. Since that power cannot be formed from outside, the Buddha found the most suitable methods and environment. When Ven. Rāhula was 18+, he used the formal operational method-discussion, question and answer method. The content was also selected to suit the particular age. When he was 21+, he used the psychotherapeutic method. The content was appropriate to that age group and the methodology adopted was the Socratic, question and answer method. This had its psychological value on at least

four points – the significance of childhood, the structure of the child's thought, the laws of development and the mechanism of socialising an individual. In teaching a person the problem would simply be that of finding out what knowledge corresponded to each stage and structure of thinking. The Buddha makes every effort to reach Ven. Rāhula in form and method assimilable to him at different ages. This is the third educational and psychological principle in the Rahulovada Sutta. This gives a general methodology of teaching based on intellectual development (1) All work on the part of intelligence rest on an interest (2) Taking into account the child's mentality from the structural point of view. (3) As the child's thought is qualitatively different from that of the adult, the aim of the educator is to form its intellectual and moral reasoning power.

The Buddha compared the differences of the individuals to lotuses that are above the water, at the level of the water and below the water. He adopted a variety of individualized approaches. He devised simple exercises for those whose mental capacities were limited. Meditational instructions were always given on an individual basis, according to each disciple's psychological make-up.¹ He compared his methodology as one of graduated exercises and thus he recognised that sequential development was necessary to teach an individual. In the Majjhima Nikaya, the Buddha compared his teaching techniques to that of an expert horse trainer. In the same Nikaya the Buddha's method of sequential on setting, gradual progress and gradual ascension from a step by step upward sequence has been described as

1. Walpola Rāhula "What the Buddha Taught" p. 74, Gordon Fraser - 1959.

learning processes. The methodology adopted in archery and accountancy is also relevant here, "When we take pupils we first make them count, one - the unity, two - the duality, three the trinity and thus we make them count up to 100." In an Udana verse he explained the process further. "Just as the great ocean becomes deeper, gradually steepens, gradually becomes hollowed out and there is no abrupt fall, in exactly the same way in the doctrine and discipline the training is gradual, the working is gradual, the path is gradual and there is no sudden advance into full knowledge". Do not these examples show that the Buddha recognized the need for sequential development in teaching a topic.

To direct the educational enterprise of each person in such a way as to bring about his optimum development and adjustment to his culture presents one of the most complex problems imaginable. This the Buddha tackled in a very modern scientific manner. The Buddha catered to individual differences in a very expert manner. This was made possible through his ability to know everybody's weak points, tendencies, degree of maturity and so forth—Hence one of his epithets, *Anuttarō Purisadhamma sārathi* 'Supreme Trainer of those that can be trained.' All the examples cited above confirm this. The Buddha knew how to drill, coax, review, question and guide a person until his learning was complete. This is so evident in the 550 jataka stories that the Buddha presented.

The Buddha's concept of mental ailments is vividly presented in the Durremukha jātika story. It enumerates psychiatric diseases categorised by the modern psychotherapists.

The Buddha explains differences in intelligence in a very subtle manner. In trying to explain the rebirth process, the concept is brought home beautifully in a dialogue recorded in the Suttas. It is here that he distinguished between the less intelligent and the highly intelligent. '*Mandapaññā*' "manda" means less - *paññā* means wisdom, hence one with less wisdom, or less intelligence. *Tikkhaapaññā* is the one with high intelligence or wisdom. Tikka means sharp and *pañña* means wisdom. Both *mandapaññā* and *Tikkhapaññā* are inherited, the Buddha maintains.

There is also the interpretation of heredity and environment in relation to intelligence. In explaining different types of wisdom (*pañña*), the Buddha speaks of (i) *jat- paññā* which is wisdom endowed with at the moment of conception - in a mother's womb. A *Ti-hētuka patisandhi* - which means talent inborn. (ii) *Parihāriya - paññā*. This is wisdom one develops during his period of existence in performing his various duties with care, attention and thoughtfulness. (iii) *Vipassanā - paññā*. The Buddha believes that for the development of this the first two are very important. He believes that there must also be the four-fold setting up of mindfulness or *Satipatthāna bhāvanā*, through which one observes the five aggregates of a being and their true characteristics namely impermanence (*anicca*), suffering (*dukkha*) and soulessness (*anattā*).

Thus in Buddhism heredity and environment play a very vital role. In Buddhism heredity is determined according to one's sojourn in **Samsāra**, where as in Psychology it is in relation to the present birth. Thus the role of motivation is

a vital factor in Buddhism which is in relation to **Samsāra**. Intelligence is inherited and as one grows that is developed by the environment according to modern psychology. This is very important in the education process.

Child Development too is an area that is stressed by the Buddha. In Buddhism death and rebirth occur more or less at the same time. So that one should expect the effects of kamma at birth playing a vital role. It is questioned whether the mind is pure, free of all sensuous thoughts at birth..... The Buddha maintains that the mind is pure, immediately on one being re-born. This state is expressed as *Pabhaasara midam bhikkhave cittam*. The individual merely looks, and at seeing, sensations, perceptions, volitions and consciousness arise, he clings to them and there, thus arising at the time *Bhāvanikantika – lōbha – javanas*. The clinging is not by seeing himself through a psychic eye. Clinging is done by *mano viññāna dhātu* (mind consciousness). The eye actually occurs on the 77th night after conception.

It can be said that the Buddha was the greatest psychotherapist. He made use of this method to rehabilitate the mentally deranged and the mentally estranged persons.

When *Kisāgōtami* was grief-stricken by the death of her only child, how did the Buddha solve her problem? He guided her to discover by herself that death is a normal phenomenon, and all others shared this in common with her child. Her travels to various parts of the village was a means to divert her attention in another direction thereby subjecting her to a bombardment of varied stimuli. Her despondency was suspended for a short time with an anticipation of hope

for her child. This is exactly what is done in psychotherapy. This is emotive cognitive therapy.

Take the case of *Patācārā*. She was running amok in search of the Buddha. Emotionally stricken by the death of her husband, children and her own parents burning in a funeral pyres, she was running about nude. How was she treated? She was allowed to let off her feelings, in spite of the fact that she was nude. An emotionally stricken person is irrational. He took that into account and spoke to her words of comfort and consolation.

In dealing with *Ambapālī* he used the client-centred therapy method. It was centred on *Ambapālī*. When *Ambapālī* who had taken to prostitution as her profession, invited the Buddha to lunch, the king of the area too invited him. He refused the king and accepted *Ambapālī*'s offer, as he knew recognition of a condemned person was the best curative method to rehabilitate him or her. The Buddha gave her the impression that she was worth even the king of the area. Such psychopaths like *Angulimāla* were also treated by the client-centred method. It was not in the presence of a gathering that they were dealt with. Thus Buddha took them individually. His own son was obsessed with pride. He too was dealt with individually. This is what Roger calls the client-centred therapy. Buddha established the one to one relationship with such individuals to cure them.

On Prince *Nanda*, his step brother, he used the psychotherapeutic method as a curative force. In treating an individual who was mentally deranged by eating roasted pork, he advised that he be given roasted pork to revive him to the

normal state. He devised different delivery systems for dealing with different clientele.

Perhaps nowhere is the fact of individual differences among people more striking than in their emotional pattern of behaviour, according to the Buddha. There are the calm, the excitable, the aggressive, the submissive and many other types of people. The Buddha stresses the fact that the individual is a product of his mind, his external environment, his cultural background and history of experience in **Samsāra** namely **Kamma**.

What fascinates the western world in Buddhism is its rationality, the application of the scientific method in dealing with facts that has been before either not understood or considered to be accepted on mere faith.¹ Blind faith is discouraged and the Buddha expects us all to inquire into, test, experiment with and verify the truth of the Dhamma by direct knowledge. Isn't this the scientific method? A scientist does not ask fellow scientists to accept a theory on faith. In the same way, the Buddha only shows us the way but it is we who have to do the work of Dhamma which is well proclaimed – '*svākkhātō*'. It produces results without delay in this very life '*Sandittihikō*'. It invites anyone to verify it for himself – '*ēhipassikō*'; it leads to the desired goal '*ōpanaikō*', and it is to be realised by the wise, each person for himself – '*paccattam vēditabbō vinñhūhī*.'" This appears as if the Buddha was addressing an intellectual group of the twentieth century, for the method that the Buddha recommends is what we today call the scientific method.

► 1. Davies Mansel "A scientist looks at Buddhism," p.60 - BG, England 1990.

The following verse of the Buddha from the '*Tattvasangraha*' says "Just as experts test gold by burning it, cutting it and applying it on a touchstone, my statements should be accepted only after critical examination and not out of respect for me."

In the *Dīgha Nikāya* too it is stated: This scientific method in the Buddha's own words as given in the *Samyutta Nikāya* is "This the Tathāgata discovers, having discovered and comprehended it, he points it out, teaches it, lays it down, establishes reveals, analyses, clarifies it and says 'Look'."

The techniques used by the Buddha are very relevant for the topic and clientele he dealt with. He adopted a number of varied teaching methods – the analytical method, the psychotherapeutic method, the scientific method, the client – centred method, the discovery method, the question and answer method. His entire missionary enterprise was launched on three specific methods of Dhamma desana – the direct lecture method. When delivering a lecture the direct instructional function of learning is involved. Then comes Dhamma Savana – Attentive listening. This suggests the role of listening in the learner. Another is Dhamma Sākaccha – Discussion, the learning exercised through discussion.

To motivate a person he adopted the known to unknown method. He would find an opportunity to deliver a lecture to suit that particular audience. Sometimes he made use of super-wisdom for this purpose. One of the wisdom attributed to the Buddha is the super-wisdom. When he handled a large group his pedagogy varied. He took into

consideration the individual differences and catered mostly to the average and always made use of the personal factor and identification techniques or simulation technique. e.g. the woman in the story is now Yasōdharā. This is one way of motivating a crowd, using his 'super-wisdom' sustaining the interest and reinforcing what has been said. He used simple parables, similes, allegories, illustrations. With a large group the method most often adopted was narration. He was a consummate story-teller. He touched upon various topics and the five hundred and fifty Jātaka stories were presented on such occasions. Khēmā an, individual obsessed with her beauty, were dealt in a completely different manner. He made use of visual aids to motivate her and change her. In dealing with abstract concepts he always used the formal logical operational method—question and answer was one. Discussion was another method. The learner is greatly aided by being questioned on positive terms and their opposites. This is one way of assessing the intelligence of the individual and appealing to his level of development. There is the way of intellectual and mnemonic method' the simplifying and unifying effect obtained by causing all the questions to refer to one topic. There was a formal pattern in answering questions put to the Buddha (1) Answering it straight away (*ēkamsa*). (2) Giving an analytical explanation (*vibhajja*) or answering it through another series of relevant questions (*patipucchā*). (3) Malumkaya Putta was dealt by the silent method (*thapanīya*), where the Buddha refrained from answering. In psychology these methods of questioning other than the last are called the formal logical operations method.

Cūlapanthaka who was unable to commit to memory even one stanza over a period of 3 months was trained to master the whole of the Tipitaka in half a day. Here the methodology used is very similar to the techniques used to improve memory in psychology.

The Buddha takes into consideration the teacher as well as the learner. This also is another important principle in teaching. In the Vinaya Pitaka and the Anguttara Nikaya a Bhikkhu is fit to go on a mission when he has 8 qualities

(i) One who listens; (ii) who gets others to listen (iii) who learns; (iv) who remembers, (v) who recognizes (vi) who gets others to recognize (vii) who is skilled in the consistent and the inconsistent (viii) who does not make trouble. Moreover, (a) he does not falter when he comes before a high assembly; does not loose his thread of speech or cover up his message; (b) unhesitatingly he speaks out; (c) no questioning can ruffle him. In the Anguttara Nikāya the characteristics of the learner is given.

There are three types of people to be found in the world. (i) The empty head—the fool who cannot see. He hears his talk, beginning, middle and end but never grasps it; wisdom is not his. Inside nothing retains. Blank is his mind. (ii) The man of wisdom wide. He hears all their talks beginning middle end and can grasp the very words, bears all in mind, steadfast, unwavering (iii) The man of scattered brains, hears all the talk beginning, middle and end and seated there can grasp the very words, but having left the place, remembers nothing. Here the words beginning, middle and end suggest

the sustainment of an interest. Isn't this a very sound educational principle?

Yes, the learner is the most important factor in a learning situation. To the Buddha the process by which individuals are socialized and above all the give and take of free discussion were the chief, if not the only method. No one can ignore the vital importance of this factor. This is clearly seen in winning over Uruvela Kashyapa and 500 followers. He spent entirely three months for this. There are three processes involved (1) finding out (2) testing (3) making and planning. This is living learning, which originates from the individual and directly from some of his strongest interests and drives. The real key to human intellectual development is language. He always believed in the directive function of language.

His instruction system depended on four factors (1) self- intentional (*attajjhāsa*) (2) invitation by others (*parajjhāsa*) (3) when questioned (*pucchāsita*) and (4) as occasion arose (*atthuppatthita*).

He distinguished people according to their personality and intellectual qualities. Those with lust (*rāga*), hatred (*dōsa*), Ignorance (*Mōha*), faith (*saddhā*), intellect (*buddhi*), reflective thinking (*vitakka*). His pattern of teaching was twofold – *sammatī*, normal concrete things like people (puggala); and Paramattha – on abstract things (*adhyātma*).

His objective was to achieve the following results; listen (*sunātha*), comprehend (*dhārētha*) and practice (*carātha*)

NOTES AND REFERENCES

1. Walpola Rāhula - *What the Buddha Taught*
Gordon Fraser 1959.
2. Davies Mansel " A Scientist looks at Buddhism",
p. 60, BG. England 1990.



CHAPTER 15

A BUDDHIST THEORY OF MENTAL ILLNESS

The Buddha's philosophy and religion is mainly concerned about the well being of human beings. His main sermon is on the Four Noble Truths.¹ Here the Buddha deals with the problem of human suffering and how it could be eliminated. His entire effort was directed towards finding a way out of suffering. Suffering to the Buddha means life: life in its various aspects such as sickness, worry, death, happiness, gain, ecstasy, promotion, etc. His diagnosis was this: that all aspects of life is suffering, that it is subject to suffering, that it is impermanent. The word 'suffering' does not connote a negative aspect of life. It may be interpreted as stress in its varied aspects, or unsatisfactoriness as explained by some. A better definition is life in its varied aspects.

The Buddha illuminates this still further by explaining the cause of suffering. He attributes it to ignorance, craving and ill-will. The course of treatment for this is given in the Noble Eightfold path.

His most meaningful message is his theory of Dependent origination which simply states that suffering occurs because they are caused. The Buddha maintains that on suffering, the world stands planted and stayed. (*Dukkha loko patithitō*).

► 1. Gnanatilaka Mahāthēra, *Fundamentals of Buddhism*, p-58, Buddhist Publication Society, Sri Lanka, 1994.

The pressing problems is to find a cure for this problem. *Dependent Origination* is the diagnosis of this malady of suffering starting with the first factor, ignorance. It indicates step by step, the various stages in that process which ultimately leads to suffering, each factor of being arising dependent on the preceding factor. Thus anyone who wants to avoid undesirable action must remove the relevant causes.

Further in his explanation of the theory of Kamma he gives an account of how behaviour occurs in man. His concept of mind as suffering is very relevant in understanding the origin of suffering. The mind gives an explanation into the origin and cause of internal human conflict, called suffering. The Buddha also deals with deviations from the normal with disordered behaviour caused by mental illness and with suggestive treatment to bring the abnormal back to normal.

Thus Buddhism is exclusively devoted to the mental process in its normal and abnormal functioning, to the rectification of such abnormalities by means of analysis and research into the causes and contributory conditions, and to the solutions of the mental problem causing the psychological conflicts.

His explanation of Kamma, gives a lucid account of how thought occurs in man. It is at the end of a process, beginning in the behaviour of matter, observed in the senses, responded to in perception, formulated in a concept and finally grasped in consciousness. Thus it is at the end of a fivefold process of grasping by thought that the picture is complete with the assistance of objective material for

contact, of sense-organs for feeling, of the nervous reactionary system for perception, of formulating an elective ideation for concepts of comprehensive awareness for understanding. Adherence to the Eightfold Path and the Five Precepts and the snapping of the Ten Fetters are so important because of the law of cause and effect that rules the universal law of cause and effect and a reaction. Every action produces and effect and a reaction.

Human action according to the Buddha forms on the energy of Kamma.

"According to the seeds sown,
So is the fruit you reap therefrom;
Doer of good will gather good,
Doer of evil, evil reaps.
Sown is the seed, and then shall taste,
The fruit thereof."

Human behaviour, as the expression of emotion, can provide data for analysis of mental ailments. The sixfold analysis of the character of greed, hate, delusion and their opposite is the empirical evidence of human behaviour. The mental disorders originate in the subjects' perceptions and thoughts. Today it is estimated that any human being will break down under the conditions of modern warfare, if the strain, the conflict of duty and fear, is continued long enough. Mental strain therefore can lead to mental illness.

The chief or delusion of self as an entity or soul, is the very basis of all behaviour, whether it is lust, hate or ignorance. His theory that all is void of self, demolishes the foundation of the entire stronghold of self-delusion, and then in the absence of a self there is no more conflict but the ending of strife, the cessation of becoming.

In this doctrine, mind is one of the sense organs. This explains the causes of mental illness and the way to remedying it. Meditation is a method of cleaning our minds, so that in a state of serenity, one may truly apprehend the true and the real. Day and night, in sleep and in wakefulness, the mind is in a turmoil of thought, emotions, desires, loves, worries and hatred. There are desires for the attainments of ambition for money, and for popularity. Sensual thoughts sweep; thoughts of food and sex and physical comfort bombard one's mind. There comes fear for the future, regrets for the past. Thus the form of thought and emotion moves onwards. Rarely is the mind of a person clear and tidy. The mind is too crowded with invading thoughts and emotions which dance around in useless confusion. This mind that is not well-disciplined can be the breeding ground for unhealthy mental thoughts. These thoughts can be of many sorts, wild, irrational, unwieldy, depending on the conditioning processes that had been at work from birth. This is Kammic action.

The Buddhist mindfulness and concentration and general mind training techniques produce an alertness and insight that must advance the layman in his worldly career. The Buddha states what good, neither mother nor father nor any other kinsman can do to a man, a well directed mind

does to him and thereby ennobles this. In higher meditation there is a systematic procedure which gives one supreme and all comprehensive wisdom and insight. The four sublime moods: love, compassion, serenity, equanimity are achieved through other meditation techniques. The Buddha advises mentally-affected patients to practise sound sort of meditation before they subject themselves to any of the orthodox methods of treatment. In meditation a certain state is arrived, when it cuts off the flow of stimuli from the senses to the brain, halting unwholesome thoughts. The heart and the entire physical organisation relax. The Buddha's main thesis is "Do good, Avoid all evil. Purify your mind". The Buddha says. "There are many kinds of medicine, natural medicines that do no harm, but I prescribe the most effective medicine of all, Bhavānā (mind culture).

The Buddha said there is hardly any difference between the sane and insane. (*Puthajjana ummattakā*).

According to the Buddha there are two kinds of diseases: bodily disorders and mental disorders. He declares that there is a relationship between mind and body in all psychosomatic diseases. When Nakulapita came to see the Buddha in his old age for advice on his ailing body, the reply was "Monks, there are two kinds of disease. What are they? Bodily disease and mental disease" He was the first to believe in the psychosomatic nature of various illnesses. In this diagnosis of illness he makes clear the nature of each and the dependence each has upon the other.

In trying to find the cause of mental illness, he refers to the subtle back stage maneuvers behind the illusory magic

show of consciousness, but in every case it might not be strong enough to destroy all influxes (*Āvasa*) which seek to influence every moment of one's living experience. The influxes include all corrupting tendencies, inclinations and obsessions that constitute the ruts and grooves of our mental terrain. A deeper analysis of their influence is to be in the seven latencies (*Anusaya*), those of attachment, aversion, views, doubts, conceits, attachment to becoming and ignorance. If latencies are to be compared to subterranean currents of unconscious levels, influxes might be described as streams manifest at the conscious level. The potency and sweeping influence of these influxes is also compared to floods.

These latencies, influxes and floods are so powerful, a complete re-orientation of sense-perception can be achieved only through the diligent practice of the Noble Eight-fold Path. Through this mental training the process of accumulation of the five aggregates of grasping can be efficiently checked, thus nullifying the influence of the above said corrupting influences.

These five aggregates of grasping are compounded (*Sankhata*) and are accumulated sense-experience fermented by ignorance. Due to egoistic clinging (*Māññanā*) the form of conceiving, sense-data become impregnated with the very active ferment and proliferation (*Papañca*) follows. As such, sense-data should be viewed with detachment. The Buddha's advice to Bahiya clearly indicates this. The Bahiya thus must you train yourself. In the seen, there will

be just seen; in the heard just the heard, in the sensed, just the sensed, in the cognized, just the cognized. This Bahiya, you will not be reckoned by it, you will not be in it. And when Bahiya, you will not be in it, then Bahiya, you will not be 'here' nor 'there' nor midway-between. This itself is the end of suffering."

The Buddha used different methods with different people afflicted with mental ailments. An analysis of Buddhist literature gives a vivid picture of various types of mentally ill individuals. The rehabilitation of each of these individuals was based on his theory of suffering, but the technique applied varied with each individual. He identified people suffering with the Oedipus Complex e.g. Dharmapāla Jātaka. The story of Ajāsatta and Bimbisāra is a dissertation on how, unhealthy experiences in early childhood and pre-natal stage act as motives in directing one's behaviour.

Rāhulōvāda Sutta is a compendium on educating and rehabilitating an obsessed child. The story of Nakulapita is a thesis on psychosomatic disease. Angulimāla, Dēvadatta are examples of psycho-paths. Andapatha Jātaka is an exposition of a nymphomaniac. Sadism is reflected in the Kshāntawādi Jātaka. Queen Khēmā is an example for narcissism. Kisāgōtami as a neurotic and Ambapāli and Patācārā as Psychotics. Many unknown and subtle aspects of sexuality are explained by the Andhabhūta Jātaka, Sattubhatta Jātaka and Kusa Jātaka and other Jātaka stories.

A mammoth demonstration of ambivalence is shown in the Dhammapāla Jātaka. Queen Chandrā after having bathed her baby boy, sits by enjoying him playing, the king

returns home. The queen her thoughts and attention drawn to the baby, does not notice his arrival. The king in so uncontrollable anger, orders the baby to be killed. The executioner starts by cutting the baby's hands. The queen weeps and retaliates. The executioner next cuts his legs. The queen gathers several limbs drooping with blood, hugs them. Finally the executioner cuts his head. The mother wails clinging the dismembered remains of her only child. This arouses the king's anger and jealousy more and more. He orders the baby's trunk to be thrown into the sky and to be sliced to pieces. The mother gathers the pieces, and hugging them, dies of grief. The Oedipus Complex demonstrated by Freud bears similarity. This episode displays a severe degree of mental illness, great hatred, massive jealousy, murderous action and a dormant Oedipus Complex.

The story of Ajāsatta and Bimbisāra is a dissertation on how, unhealthy experiences of the pre-natal stage act as motives in directing one's behaviour. This story of Ajāsatta, the son of Bimbisāra, gives a vivid account of how a son harassed his own father the king and murdered him. In this story his mother anoints honey all over her body to appease the hunger and thirst of her imprisoned husband, who is deprived of food and water. It gives a morbid description of the interrelationship of the father, mother and son. When the mother was expecting Ajāsatta, soothsayers had predicted that he would definitely become a patricide. The mother in order to avoid such an unfortunate fate to her husband, suggested to destroy the foetus. The king flatly refused the suggestion. And this anxiety persisted till the prince was born

and even afterwards. His name Ajāsatta means patricide. These incessant unhealthy attitudes of the parents, the hierarchy and the people resulted in Ajāsatta's abnormal behaviour.

Ksāntivāda Jātaka is another story of jealousy associated with powerful and intolerable conflicts in sexual life. King Kalabu organized seven days in water-sports with the women of his harem. Intoxicated with wine he fell asleep on the lap of one of the women. In the royal gardens resided an ascetic. The other women, leaving the king were listening to the ascetic's preaching. The king awoke and questioned where the other women had gone. On hearing that they were listening to the ascetic's sermon, the king was infuriated and with indomitable anger he ran to kill the ascetic. The women prevented him from killing the ascetic. Therefore he asked the executioner to kill him. He called the executioner to cut his hands and feet, ear and nose.

The ascetic did not express any anger even after the executioner cut his legs, hands, ears and nose. The ascetic said "My forbearance is not in my limbs but within my heart". The king's anger became uncontrollable, he kicked the ascetic on his chest and killed him. This is a case where the psychological disorders of an individual, where the will rebels, the emotions recoil and the intelligence surrenders in sexual behaviour.

The Asātamanta Jātaka relates how the aged mother of a Professor fell in love with a young pupil of the Professor and tried to kill his son in order to have undisturbed sex with the pupil. Here the way the old mother fell in love with the

pupil is described very vividly. On the teacher's instructions the young man massaged the mother's hands and feet reminding her of the beauty and vigour and youthfulness, which she had lost due to old age. This had the effect of arousing her sexual urges, the result of which was her motive to kill the son. The Buddha's approach to sexual motivation has been taken up and elaborated here. This refers to the fact that touching massaging and coaxing brings about pleasurable arousal - which arousal evokes imagination and other-thought processes in the mother. Sexual arousal depends much more on external stimuli rather than on any biological need the Buddha maintains. In old age the hormonal balance and sex drive are not in harmony. Thus the role of senses, supported by coaxing, which is verbal is stressed here. It's a very intricate form of unwholesome human behaviour involving the mind, body and speech. It reinforces the theory that greed, ill-will and ignorance are the forerunner of such abnormal behaviour.

Kānavera Jātaka is an exposition of compatibility of a couple. Sāmā is a courtesan sought by the nobility. On seeing a certain thief being taken for execution she formed a deep love and attachment for him. A rich noble who visited her was moved by the courtesan, who was weeping for the thief. The courtesan said the thief was her brother and appealed to him to save him by paying a thousand gold coins, which he did. Sāmā lived happily with this thief and gave up prostitution. The thief however, on the pretext of hugging her, strangled her till she fainted. Thinking that she was dead, he fled away taking all her jewellery. As soon as she came back

to her senses, Sāmā inquired about her husband. As there was no news of her husband, she gave up her rich clothes, ornaments and took only one meal a day. Still unable to console herself, she wandered from place to place and employed dances and singers to trace him. She herself composed a song describing her husband. The thief on hearing the song was unable to believe that Sama was alive. When the musicians assured him that she was alive, and that she wanted only him and was ready to forgive him, he ran away to a country far away. This affirms the adaptability of human behaviour and the role of craving, ill-will and delusion.

The Ananusōciya story in the Fourth Nipāta of the Jātaka collection speaks, that through the discipline of their way of life how a couple underwent a de-conditioning processes, so that the two of them led a deep and lasting attachment to each other by sublimating their sexual behaviour. They lived in the same house leading lives of celibacy.

In the Dareemukha Jātaka, the Buddha enumerates eight categories of psychiatric disorders (unmada). This may be argued as the oldest classification of psychiatric disorders. They are:

- (1) *Kāma-unmadaya* (Sexual dysfunction)
- (2) *Krōdha-unmadaya* (obsessional-compulsive disorder)
- (3) *Darshana-unmadaya* (hallucinosi)s
- (4) *mōha-unmadaya* (mental dysfunction)
- (5) *Yakisha-unmadaya* – psychosis
- (6) *Pitta-unmadaya* – hysteria
- (7) *Sura-unmadaya* (alcohol -dependence)
- (8) *Vyasana-unmadaya* (depression).

In the Mugapakkha Jātaka the crown prince Themiya was born to the Royal family at Benares, to fulfill the wishes of the entire kingdom to a male heir. But he resolved never to wear the crown, when just one month and reacted to persons and all external stimuli by resorting to temper tantrums. For 16 years he did not take to anyone, did not move. He stayed, dumb and immobile.

Various elaborated tests were carried out to assess whether the child had any special disabilities such as deafness, dumbness, mental retardation, etc. The main technique adapted was that of observation by wet-nurses. They starved the child to assess his reaction, and found that he did not cry for milk. At the age of one year the royal prince showed no interest or liking for sweetmeats and delicious fruits. At the age of four the child did not express any desire for food. They carried out a series of comprehensive tests from the fifth year to the sixteenth year which affirmed that he did not react emotionally or socially. He expressed no fear when the home was set on fire, when confronted with elephants, when cobras crawled on his body and when a swordsman threatened to decapitate him. The final test they resorted to was to assess his reaction to sudden approach of the threat to stick pins in the eye. This is equivalent of the test in Kirhge' Scheme. He showed no expression of joy when he was presented with wonderful dancers. Tests carried out to elicit response to the five senses proved futile.

He did not react to visual stimuli such as beautiful women, toys, etc. He did not respond to auditory stimuli, to conch-blast and beating of drums, no reaction was elicited to

gustatory stimuli - such as sweet, meat, fruits or milk. He did not react to olfactory stimuli such as excreta. He made no response to tactile stimuli, when ladies caressed him.

To find out the royal prince's psycho-motor development they carried out a very ingenious method. They kept a lamp concealed in a clay pot and suddenly took it out of the pot, thus producing unexpected flash.

They tried to assess the child's reaction to superficial pain by applying honey all over his body and getting bees to bite the skin.

Vata Samdhava Jātaka describes the behaviour of a young princess to her lover; a handsome young man. She is so obsessed with her love for him she pines for him. Her friends inquire from her the cause of her sorrow and inform the young man. He too expresses his love for her. Her friends arrange the young man to visit her. She decks herself with jewellery and fine clothes and awaits for him impatiently, lying on her bed. The lover comes to her and holds her hand gently expressing his love. She shakes off his hand. The lover feels jilted and runs away. The young princess dies of remorse with intense love for the young man. This confirms the Buddha's theory that mind and body act as one unit, and the mind is all powerful.

According to the Buddha the emotions and imaginings that accompany sex, such as tenderness, shame, aggression are inseparable from thought. Through the discipline of his way of life, a person undergoes a massive de-conditioning so that arousal now comes from very few stimuli as

illustrated in Anannusociya Jataka. It is in harmony with his theory of Kamma. An examination of his various jataka stories and episodes suggests a whole string of emotions that are associated with sex, desire for social success and status, sadism, aggression and cruelty, pride, self-contempt, fear and guilt, aesthetic feeling, delight in the forbidden, curiosity, inferiority, jealousy, obsession, great, hatred, deep depression.

In the illustrations on sex, the driving force of ignorance has been institutionalized in the Buddha's quest to undo it. The Buddha reaffirms that craving, hatred and ignorance contribute to disharmony and are the sources of abnormal behaviour. Mental disorders due to inherited kammic factors and inability to cope with life's traumas and the stress of living are numerous in Buddha's examples.

There are many cases of psychological disorders in which the will rebels, the emotions recoil and the intelligence surrenders. Violence against people, prejudice, indifference to the needs of others, and reactions towards human relationship are abundant. The story of Angulimāla illustrates this clearly. Angulimāla after completing his studies diligently wishes to express his gratitude to his teacher by offering him a necklace of thousands thumbs. He succeeds in getting 999 thumbs and is looking out for the 1000th. This 1000th was to be his mother, who was advancing towards him. The Buddha by his super wisdom sees this and proceeds towards Angulimāla. Angulimāla request the Buddha to stop. The Buddha using his super wisdom expresses "I have stopped. You stop now." This cross-talk finally convinces Angulimāla of his folly and he is greatly impressed by his

preaching and joins the order. Finally he attained Arahantship. A pirith named after him is chanted today at the birth of a child to appease the excruciating birth pangs of a mother.

These cannot be understood in terms of Freud's theory of sexuality by regarding them simply as deviations of the normal sexual life. Every perversion admits of an explanation in these terms in Freud's theory because every perversion is to this extent latent in normal infantile sexuality. Freud regards a great-deal of the behaviour as being due to disorganization in sexual and ego instructional life. The Buddha's explanation is quite clear. They are the result of one's own ignorance, greed and hatred, generating Kammic action is one's life. Creating an awareness is only the beginning. An individual is made to will and gain knowledge, wisdom and insightful learning. The role of meditation is stressed by the Buddha as willful impressions are recorded in the ever-changing mind and as all potentialities transmitted from life to life irrespective of the disintegration of the body, Kammic actions of previous birth are possible. This does not occur in a continuous manner. It may appear after a number of birth cycles. What has been committed by the individual in a very distant past birth may reoccur in the present birth, if this Kammic action recreates itself at the time of death of the previous birth. It is very remarkable to find most of these sexual perversions cited are found in the Buddha's sermons. They are Oedipus complex, Electra complex, Sadism and Masochism, Homosexuality, Change of sex, Adult Sexual fulfillment, Narcissism, Hysterical illness and Hysterical personality, States of anxiety and anxious and vulnerable

personalities, Obsessive compulsive, Disorders, Neurotic Depression, Hypersensitive, Suspicious and Paranormal attitudes. Although the naming of behaviour cited by both Freud and the Buddha are similar, their cause, diagnoses and treatment differ immensely. The theoretical background are poles apart. But the Buddha's explanation is quite simple. They are due to ignorance, hatred and greed. In so far as a person lacks knowledge he cannot be autonomous.

The Buddha re-affirms mind as the fore-runner of deeds, mind is chief and as mind made. This abnormal behaviour is due to Kamma conditioned consciousness. Man becomes his own creator and destroyer. Thus the cause ever becomes the effect and the effect becomes the cause. The Buddha believes in the present. With the present as the basis he explains the past and the future. Past **Kamma** conditions the present behaviour and present **Kamma** in combination with past **Kamma**, conditions the future.

Freud's views of abnormal behaviour are at odds with the Buddha's view of behaviour, though both insist there is hardly any distinctions, between the normal and the abnormal. The Buddha's view which emphasizes various processes do not tally with Freud's, who views the unconscious as a huge store houses of feelings, urges and passions which exerts control over conscious behaviour. Freud developed techniques such as free association and dream interpretation to enable him to tap the unconscious, the powerful determinants of behaviour. The Buddha has none of these techniques. To him wisdom is the chief tool which he believes will help the individual to overcome craving, hatred

and ignorance - the root cause of unwholesome behaviour. The Buddha insists on the effective role of meditation. Freud's views of human behaviour, is highly deterministic and mechanistic, whereas Buddha's is extremely flexible and adaptable. Freud's view of human behaviours is very negative. Freud virtually ignores, the interpersonal experiences and relationships and wisdom. The Buddha's method of rehabilitation, was based on healthy interpersonal relationships and wisdom. Freud's emphasis was on instinctual drives, particularly sex, but the Buddha's was entirely on mental aspects.

Gestalt therapy developed by Fredrick Perls assists the individual towards self-integration and towards learning to utilise his energy in appropriate ways to grow and develop. Gestalt therapy views the individual as essentially phenomenological. A person is a composite who comprises of interrelated parts such as body, emotions, thoughts, sensations and perceptions. It also assumes that the individual is part of his environment. An individual is capable of being fully aware of all sensations, thoughts, emotions and perceptions and making choices. It reaffirms that an individual is neither basically good nor bad. Gestalt therapy has several important aspects which are similar to Buddha's concept of question of unwholesome behaviour. Gestalt method is a confrontive and active approach leading to the acceptance of personal responsibility for behaviour.

The Buddha's approach is developing a facilitative relationship, defining the individual's life situation, including problems, concerns and aspirations, restarting the individual's

way of thinking and providing for the individual's change in real-life situation. It has its place in counselling. The Buddha always extended a helping relationship. It is a unique and dynamic process through which the Buddha assists the victim to use his inner potentialities to actualise his capabilities for a meaningful accepted life. This method is adopted by counsellors like Rogers. It has a great therapeutic value. It establishes a therapeutic climate based on trust and acceptance, genuineness, empathetic understanding, positive regard and specificity of expression.

If one examines the varied people, who were rehabilitated it can be concluded that the Buddha was a Counsellor Par Excellence with his belief in each individual, and his commitment to human morality, wisdom and mental culture. The Buddha helped varied people to make choices and act on them. A philosophy of counselling can be formulated, taking into consideration his methods.

The Buddha is also a great psychotherapist, when we examine the varied individuals with psychiatric disorders such as pathological jealousy, psychiatric disorders, adjustment disorders, morbid fear of death, obsession-compulsion, who were rehabilitated by him. He is a psychotherapist as he mainly aimed at remediation, adaptation and therapy, such as in the cases discussed. The Buddha not only focuses on changing behaviour, but also of creating insight. The Buddha's approach does not suggest any distinction as counsellor or psychotherapist. By analysing those concrete and undisputed facts of each case study, it can be concluded that the Buddha was a Counsellor as well as a

Psychotherapist, indicating the overlapping of the two activities. As a psychotherapist the Buddha is supportive in a crisis situation, reconstructive depth emphasizing, focusing on the past and even the previous births, when dealing with severe emotional problems. According to the Buddha there is no distinction between the normal and the abnormal. As such, there is no distinction between counselling and psychotherapy. Counselling and psychotherapy of the Buddha utilise a common base of knowledge and a common set of techniques.

The Buddha displayed specific counselling skills that are basic to the therapeutic process. Non-verbal behaviour plays a significant role in the communication process.

The importance of non-verbal behaviour in the counselling process has been recognized by psychologist and psychiatrists. When the Buddha abstained from replying to Malankakulama fourteen questions he was employing possibly the most basic of all skills in using silence within the counselling process. Malankakulama was obsessed with his own faith and was challenging the Buddha irrationally. Silence allows an individual to delve further into thoughts and feelings and to ponder on the implications of what has transpired. Malankakulama was given time to reflect and process without feeling pressurised to verbalise every thought and feeling. The therapeutic value of silence was recognized by the Buddha. Once Rev. Amanda invited the Buddha to the Rammika hermitage for a discussion. He accepted on being silent.

A prerequisite for establishing a therapeutic climate is trust. Those who saw the Buddha were seeking help with personal concerns hoping the Buddha would respond with understanding. The Buddha established high rapport with them. Buddha, praised the value of trustworthy persons. Vissasi parama nyati It is on trust that he rehabilitated most of the clients who came to him. The relationship between and one acceptance has been alluded to in many of the discussions where Rev. Rahula was concerned.

The Buddha established a very empathic, genuine and non – possessive warmth in his relationship with Rev. Ananda, who was very much like the Personal Relations Officers of the present day. It was a very strong unswerving relationship for Rev. Ananda that the Buddha displayed. When the Buddha was about to attain Parinibbana (death), Rev. Ananda was grief stricken. The skillful approach Buddha adopted to console Rev. Ananda attest for his ability to adapt to the client's internal mind of reference like a counsellor.

Both the Buddha and Freud involve a therapeutic process, but they differ in terms, of the severity of the individual's situation, in terms of the level of problem and functioning. This the Buddha beautifully elucidates in Kisagotami's case, where the despondent mother is gradually guided to achieve, wisdom, moral stature and mind culture. She is lead to the path of enlightenment, through his direct spiritual advice leading to her personal reflection. Her spirit of enlightenment with detached love and wisdom,

triumphed over egoism, craving and delusion. The Buddha's direct approval and cognitive style enabled Kisagōtamī to attain arahantship.

In each of these cases, it is appropriate to discuss the effect of meditation in rehabilitating them. The Buddha insists that meditation as the most appropriate treatment. This follows from the essence of his doctrine which is the advocacy of maintaining a Middle path. This Middle path is the Eightfold path, which stresses the importance of developing one's morality, mental culture and wisdom. It is in this respect that meditation plays a predominant role. In the West psychologists follow the principles of 'progressive relaxation', described in detail by Wolpe.

It is craving that motivates an individual to behave as abnormal. That is reinforced by hatred and ignorance. Ignorance is the chief cause. This has to be achieved by sublime conduct, meditation and insightfulness, through the perfection of the individual. By perfection is meant absolute wisdom. Wisdom is the apex of Buddhism. It is absolutely necessary for one's purification. High morality, mental alertness, freedom from worry, mental stability, profound wisdom are very necessary for wholesome mental health according to the Buddha.

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CHAPTER 16

BUDDHIST PSYCHOLOGY OF WOMANHOOD

The contribution which Buddhism has made to the spiritual, moral, social and intellectual advancement of woman is indeed notable. As was discussed Buddhism is a moral code based on compassion, universal love, non violence, equanimity and a practical philosophy for daily life.

In the twin doctrine of *Kamma* and *Punabbhava* (Rebirth) an increased sense of self-respect for the individual as one who is master of his own actions, is firmly established 'One is one's own refuge (*Attā hi attanō nātho*). It requires above all that person should will what he does, he should act and not be acted upon. The law of kamma or cause and effect is the sole pivot on which the whole system turns. Such a conception implies, however, a very precise notion of the significance of the individual.

An effect of a kammic act may continue to manifest itself even in life after death. In the concept of kamma and rebirth – animals and human beings, whether man or woman are equal. This concept of equality is the central theme of Buddhism. In this context Buddhism has known nothing of distinction between man and woman, laymen and clergy, high caste and low caste, privileged and deprived. Every being is born free. It is only by one's actions, not by birth that one becomes a Brahmin or slave.¹ This concept resulted in the ideal of freedom to the woman. The theory of selflessness in

► 1. *Sutta Nipata XI 258 (PTS edition).*

spite of its extreme complexity is in its noble sense far more than nothingness. It has contributed to the development of a Buddhist personality that is tolerant, sympathetic, and understanding of the positive qualities of living conditions affirming everyone's rights to live. In Buddhism there is no self. It is merely an entity. In a philosophical way man or woman or a being is only a combination of physical and mental energies. As all component things disintegrate, there is no permanent entity called man or woman. Once disintegrated only the thoughts remain. Thus a being is made up of all one's thinking. Therefore character is thinking feeling, and acting which affect one's further thinking. Thus a woman or man is only a psycho-physical energy.

This has a very vibrant effect on the moulding of an extraordinary Buddhist personality, recognising the equality of the sexes. As a result an unrivalled equality of the sexes has resulted in Buddhism. Under Buddhism, more than ever before a woman was an individual in command of her own life, until the dissolution of the body. Paul Dahlke, in his classic 'Buddhist Essays' writes there remains only that unmoved serenity, that conscious indifference which has its basis in a comprehension to which things are of equal value."

Buddhism as earlier mentioned is a religion as well as a philosophy. The two are interwoven in such a way, that one cannot be understood without a knowledge of the other. The religious elements of Buddhism has contributed immensely in moulding the moral, social, intellectual and spiritual development of the average woman. Buddhism is a way of life.

There is a very select ritualistic element in Buddhism which appeals to the average mind. This should not be compared with the prayers in theistic religions.

Buddhism is also an institution with well-laid rules and regulations formulated for its functioning. Thus in Buddhism there is the worship related to rituals and practice (*āmiṣa pūjā* and *pratipatti pūjā*). These elements of Buddhism have contributed immensely to the development of a Buddhist personality—especially in women. By practices (*pratipatti pūjā*) she learns by experience. The effect of practice is so enormous in the life of a woman.

Buddhism has known no distinction between man and woman. The concept of equality that all human beings and even animals are born free and equal recognises the Buddhist woman as an individual of equal not an inferior being. In the records of woman who had joined the order we see that the woman has become articulate about herself and her life.

"She had as to all social ends, all domestic interests become not woman, but home. The life made plenty of claims upon body and mind, but not upon her mind as a medium of self-expression."

The Buddhist woman is a person who equally with her menfolk has will-power, is a willer, and who in certain circumstances, must exert the power which is within her. She was considered as possessing reason, intelligence, and conscience equal to that of a man. Besides, with growing perception there was a liberated spirit which could contribute to the social, moral, intellectual and spiritual development of

woman in Buddhism in relation to the theory of *anattā* and *kamma*. The conscience or the controlling force in a woman has its roots in Buddhism.

The woman played a very conscientious role in the early history of Buddhism. She was admitted to the Sasana, a specially planned religious order 2500 years ago. In the countries of Theravada Buddhism, woman shared and enjoyed equality with man.

In Sri Lanka, Burma and Thailand the wife had no inferior status to the husband. She did not adopt her husband's surname. Her property did not become her husband's property. She had the sole responsibility in bringing up her children. She managed her own business. In Buddhism there is no harem, no sutis or sacrificing one's life at the husband's funeral pyre.

Purdah is non-existent in Buddhism. All this emanates from the Buddhist doctrine which was motivated by the concept of love, kindness, compassion, and equanimity. The tradition of feminine freedom has been maintained even today, where women are independent and influential. Buddhism knows nothing of the anti-feminism of Eastern Religions. Concern for human rights is seen in the efforts of woman to ensure great equality of access to and participation in Buddhism. As this freedom for participation grew, two categories of woman arose: those who remained as lay woman and those who became *bhikkhunis*.

Emergence of women as *bhikkhunis* was a logical and an almost inevitable development from the Buddhist way

of equality and freedom. The first woman to become lay disciples were the mother and the wife of Yasa. Buddha preached exactly the same context and adopted exactly the same methods as when he was preaching to Yasa his father. Buddha always recognized the capability of women as equivalent to that of man. When his aunt Prajapathi requested to be ordained the Buddha said to Ananda "They are capable".¹

It is difficult to discuss the woman's spiritual, moral social and intellectual development without taking into account her consciousness and questions of her freedom. The problem of freedom for woman in Buddhism is a very complex one.

In Buddhism freedom does not mean doing what you will, thinking what you will. Merely to have independence does not imply freedom. Freedom implies great intelligence. To be free is to be intelligent, but intelligence does not come to one by wishing to be free; it comes into a person when one begins to will and understand oneself in relation to the whole society. This requires great insight.

Thus freedom is a state of mind in which there is no lust, fear, compulsion or ill-will. The man or woman who sees the frailties of life and who is not motivated by the desire to be somebody – such a person is free. This leads to a course of moral and spiritual training to be followed by the individual. This concept of freedom has certain character traits to be developed, by understanding what you are and

► 1. *Dhammapaṭṭhakathā* - Vol., Verse 35, (PTS edition).

seeking them through your own will-power. The old concept that her will functioned to obey, gradually disappeared.

The theory of selflessness makes love a spiritual experience, motherhood a living experience growing a living learning.

Love is one of personal relationships to a Buddhist woman. She is an individual with personal traits, with personal values and responsibility, a person to be respected even by her husband. Her human existence is fundamentally based on responsibility-responsibility to her husband, to her children, to servants and to the relatives, the disabled and to society.¹

Sexual love to her is a personal and a social behaviour. This extends outside its original context of the desire to achieve physical gratification and makes it a sexual affection. Woman is a glorified and spiritual human being, with all the creative and inward dynamism.

Predominant in Buddhism is the insistence of healthy relationships. The basis of a woman's effective living, rested on her ability to establish healthy personal relationships with others at various levels.

Modesty and love in Buddhism seems to offer a new freedom, the freedom of being feminine, and a freedom which has a deep involvement in the woman's life.

"A large admixture of compassion vibrating parental love sometimes blended itself with her conjugal love. Theoretically this was recognised in the wife who resembles

▶ 1. *Digha Nikāya*, No. 31, ed. *Nañāvasa Thera*, Colombo 1929.

the mother and in practice the wife sometimes expressed this attitude by addressing the husband as 'ayyaputta'⁷ in Sri Lanka the husband is referred to as 'swamiputta' - lord and son.¹

Buddhism while respecting feminism, recognised femininity as a potential power to develop and improve society. The Buddha was cogniscent of her tantalizing beauty and believed of its appeal to man. Personal beauty in a man was unimportant, in a woman it cannot be underestimated according to the Buddha.

Nibbana is the state reached by an individual who wins perfection in the Eightfold Path, who conquers craving, hatred and delusion of suffering.

The Buddha in his doctrine of the noble Eightfold Path shows the Right Mindfulness whereby one should be aware of all movements of the mind, how they arise and disappear. Feminism in this context demands such an awareness in the mind. This does not mean there is condemnation of feminism. Feminism is given due respect.

Buddha began to recognize the world of femininity in a spirit startlingly modern. When King Pasenada's Queen Mallika, gave birth to a daughter the king was very disturbed. Then the Buddha proclaimed "A woman child Oh Lord of men, may prove even a better offspring than a male."²

He showed woman as a constructive force in society of the day. During the Buddhist epoch there was a change. Woman came to enjoy more equality and greater respect

▶ 1. *Horner I-B Women under Primitive Buddhism* p.52,53

▶ 2. *Samyutta Nikāya* III - 25 (PTS edition).

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and authority then even hitherto accorded to them. Although their activities were confined within certain spheres – principally the domestic, social and religious, their position in general began to improve. The exclusive supremacy of man began to give way before the increasing emancipation of woman.

"This movement, if development so nearly recognized unvoiced and unled, may be called a movement, was fostered and activated by the innate intelligence of the women themselves, until it was acknowledged that they were what they were silently claiming to be: responsible rational creatures with intelligence and will".¹

According to Rhys Davids, two aspirations which distinguish the Buddhist woman from men are liberty or emancipation (*vimukti*) and the expansion of her essential nature as a human being apart from her feminism.

Sama in Therigathā says "What should the woman nature count for us, in her who with mind well set, and knowledge advancing, has right insight into Dhamma. To one for whom the questions arises 'Am I a woman in these matters or am I a man, or what then am I? Such as are you, you evil one, one fit to talk?'² In this address to Mara we see the new woman, disassociating herself from feminism and calling on man to recognise femininity as a potential tool. She was teaching not the development of the woman as such, but more the growth of femininity.

Visākhā too stresses the same ideology when she expressed 'Let me make this gift to the community.' She said

- ▶ 1. Horner I - B Women under Primitive Buddhism p.2.
- ▶ 2. Therigatha

to the Buddha 'it will be in me a source of becoming in moral and spiritual growth'. This is a glaring testimony to the recognition of femininity as a potentiality for development.

Horner contends "I hope to show that Buddha did not, as is usually said of him, grudge women their entry into the order, but this compassion for the many fold includes from the beginning, woman as well as man and animals. He saw the potentially good, the potentially spiritual in them, as clearly as he saw it in men."¹

In the house she was a potent force to be reckoned. The economic, social and intellectual development of its members depended on her. She was the decision-maker ranked as her husband's helpmate, companion and guardian. In matters of social relationship she was regarded as his equal and as worthy of respect. She was expected to gain competence in managerial tasks. In the economic and social upliftment of the family she was the sole determinant factor. There were obligations and duties of a husband to the wife, of which respect for her stands as the supreme one.

Buddhism recognized motherhood as a noble and revered institution. Woman's role as mother was not that of a child-bearer. Taking into consideration woman's power of character, courage and endurance the Buddha increasingly widened the field of a woman's activities. The position of women in social affairs was acknowledged and her capability as a constructive force in society was recognized. The mother is the great friend in the home.²

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- ▶ 1. Horner I - B Women under Primitive Buddhism.
 - ▶ 2. Digha Nikāya, ed. Nāṇāvāsa Thera, Colombo 1929.

The Buddha considered the family as an institution where the mother is the most worthy member. Here, all the rights and obligations of parents are given. Parents show their love for a child; restrain him from vice; exhort him to virtue; train him for a profession; contract a suitable marriage and in due time hand over his inheritance. The Buddha, always enlisted the whole family, the mother taking the predominant role. In the duties of a son to his parents this is clearly illustrated. 'To mother and father should men show humility, to the eldest brother too and thirdly to the teacher.' In the *Parābhava Sutta* and *Vasala Sutta* it can be one's downfall. One will be a slave if the mother's worth is not respected.

Motherhood epitomizes, devotion, bounty, self-sacrifice, whole-heartedness in Buddhist literature and folklore¹. The human child is the product of aeons of love. These ideas linger as part and parcel of the people and are the springs of their actions. Frequent reference is made to children who supported their parents, as clergy or laymen. One of the seven rules of conduct that Sakka, King of gods, is said to have desired when he was a layman was 'As long as I live, may I maintain my parents.' Such statements exercise considerable influence of an integrating kind.

A Buddhist considers the mother as an organized individual, who rears the household, with a serene, warm, deep character, who in very essence makes the family feel secure.

► 1. *Jātaka* - 532.

Motherhood was considered as supreme. When the Bodhisatta was invited to be born in this world, he examined five great aspects of which the mother was one—thus recognizing the role of mother to a child. The mother's influence did not end in the home, but permeated the whole of society where religion was of much account as government.

It was a bold attempt to change the role and status of women from that of subordination to the husband to one of equality with him. With respect and admiration for each other, mutual love grows and spontaneous happiness emerges. At the same time, reciprocal duties and interests arise in their true proportion.

In the Buddhist view, marriage is a private civil affair and unconnected with religion. But it has its social sanctity. It bestows upon woman added recognition as well. 'A husband is a woman's covering, and she that lacks a husband goes bare and naked indeed.' A husband was mainly a helpmate of the wife.

Buddhism hardly mentions the prevalence of a dowry system in connection with marriage. The only instance of such a mention is at the marriage of Visakha. But here the word dowry indicates what she inherited from her parents. Whatever was allowed to the girl was not by any formal decree. It constituted her inalienable property. Bride-money was given to the parents.

Polygamy is not condemned and it was by no means always the practice. A man would marry on the death of his wife. Polyandry was absent; it is mentioned only in one

instance (Kunala Jataka). Remarriage was allowed (Uchchata Jataka).

Adultery could be an offence against the state as well as against the moral law. An individual had the right to defend himself in such cases. There is the glaring example where the Buddha says to a person who is accused of committing adultery to defend himself. 'Take your right.' This approach is strong evidence to prove Buddhism was very considerate to people. Adultery is not only to be unfaithful to one's legal spouse; it sees no virtue, in the person who is physically chaste, but is unchaste in thought and words.

In widowhood she suffered no moral degrading, as a consequence of her husband's death. There was no change in the social status. She inherited her husband's property and managed it. She was considered as a rational human being with a right to maintain her recognized position in the social structure and was even branded by no stigma. She did not become the despised creature of ill omen. Such concepts were outside the rational trend of Buddhist thought where everything is subject to decay.

The husband and wife exercised a co-equal outlook in all affairs. Women are able to hold property in kind or in money, independently of their male relatives. She had rights of tenure and administration even of other forms of property.

Women's attitude to chastity has been moulded through such life stories like 'Yasodhara Vata', 'Vessantara Jatakaya'. At most of the funerals today these are recited through-out the nights. Its effect is at the unconscious level.

The glories of Yasodhara, her virtuous character, loyalty to her husband is extolled in eulogic form. Through the ideal of womanhood in Yasodhara and Mantri Devi, solace is sought for those in deep sorrow. Buddhism in everyday life to a woman is a ritual, an experience and a learning. This is reinforced by examples set by bhikkhus and bhikkhunis.

In Buddhism we see women like Visakha moving freely in society and speaking to men without restriction. It was the custom for women to wander and challenge others into controversy with them. Apparently without any sense of impropriety on their part of womanhood in the minds of others. This can be considered as a lofty constructive role a woman would play in society even today.

'Sangha was the community of one caste'. So Buddhism is a community of living where equal access and participation was granted to women and bhikkunis.

It did not keep this community life on exclusive right of men. He proclaimed it to be a right for women. The Buddha organized his followers into four orderly ranks, namely monks, nuns, laymen and laywomen.

Buddha firmly believed that women had the same claim as man and was in a way intellectually well-equipped to attain Nibbana.¹

'And be it woman, be it man for whom such chariot doth want, by that same can enter Nibbāna's presence shall they come.'¹

1. *Majjhima Nikāya*, p-877 (PTS edition). *Apadana II - Theri Apadana No.30*, p- 59.

Whatever is said about the Buddha's reluctance to admit women to the Buddhist order, may probably be attributed to the social and public opinion of the 6th century B.C. It was definitely a complex and crucial task to make the decision.

There are numerous instances when Buddha spoke to and 'gladdened' individual women, held religious discourse with them and also instructed them. The freedom of thinking allowed is unparalleled in the history of religion.

Thus a community of men, women, male and female, disciples who are known to hold the same views dedicated to the same cause, opinion and principles and following the same religious teaching emerged. It was a highly organized community possessing stability and a high degree of efficiency without any loss of functions to the individual members whether man or woman. Woman had the right freely to participate in the social life of the religion.

Therigāthā – whose beautiful poems are supposed to have been uttered by theris (female disciples) are a true exposition of the rights of expression enjoyed by woman in the past. There is nothing in their nature to prevent them from willing and attending.¹

The speakers in the Therigāthā constitute all castes, and there are even courtesans.

Further, women who came from merchant families like Dhammadinna became the better preacher while Sukka too was renowned in this field. Patacāra became versed in

the Vinaya and was revered as a saviour-no less in persuasiveness than the Buddha himself.

From this it is quite clear, that it was accessible to women of all walks of life and they enjoyed rights of freedom of peaceful assembly and association.

Several prominent women preachers participated in the dissemination of the Dhamma. Subha became a famous teacher and she with a great company seated round her taught the doctrine. And they all listened to her, rapt, motionless and intent.

Of Dhammadinna, Buddha said 'Learning and great wisdom dwell in Dhammadinna. Had you asked me, I should have made answer precisely as she did. Her answer was correct and you should treasure it up accordingly. Similarly, Kanjangala was praised for preaching to the laymen. Such generous tributes from the Buddha justify the peaceful participation and association that was allowed to the theris. Khema, though a slave so excelled in the doctrine that King Pasenadi was enlightened on the concept of self-lessness, that he worshiped her. Thus a theri who was a slave could preach even to a king. Thullananda too preached to King Pasenadi. These accounts indicate the amount of social mobility that was possible in Buddhism.

'In trying to reconstruct the days of the first women preachers, we are tantalized by the documents, so matter of fact, so compact and yet so bald and superficial. There is no hint that the theris could not cooperate with them in making known the truth among the lay followers or in helping to

▶ 1. *Samyutta Nikāya* 5-6 (PTS edition).

capture and increase their interest, loyalty and friendly intercourse'.

A dynamic spirit of freedom of opinion and expression is evident in Buddhism. Permission was granted to the monks to visit other monks and bhikkunis, samaneras' samaneris, mother and father. The Novice Rodanta availed of this to see his mother. The rights and duties to live upto the Buddha's expectations were undifferentiated. A woman grows in faith, grows in virtue, in learning, in generosity, in wisdom.

Similarly Buddha's conversation with Sakka confirms this. It is further asserted that anyone, man or woman, who performs deeds of deliberate choice reaps a destiny which in no way depends upon the sex of the caller. These show that a certain amount of equality was granted to all members of the fourfold congregation. As a matter of fact, some women of the Buddhist period were not behind their male brothers in education.

A Bhikkuni had the freedom to hold opinion and to seek receive, impart information and ideas regardless of her position as a woman.

It is true that *bhikkunis* by the rules of their order rank lower than *bhikkhus*, so that a *bhikkuni* of even hundred years standing was to rise and respectfully salute even the youngest bhikkhu. She must submit to receive advice from him. Further a bhikkuni may not keep the rainy retreat (*vassa*) in a district in which a monk resides.

It was not due to contempt for women, but in recognition of her own freedom that the Buddha announced

the rules. More damaging were feelings of being subjected to contempt if these laws were not enforced. Pre-Buddhist society expected women to take a subordinate role in all matters. It was almost drastic and revolutionary to free her from this bondage. This freedom which he was advocating for women was alien to the very spirit of the culture that prevailed.

It was definitely a step forward and Buddha was cogniscent of the spiritual unrest and the intellectual ferment it would create. As a result the Buddha with meticulous care enunciated a framework of rules and regulations to be followed by women. It were the very laws that granted her freedom. In the absence of such a code she would have plunged herself into behaviour unacceptable to that society. This would have been more damaging and could be interpreted as loss of freedom. Freedom to a woman meant the recognition of the necessity of adhering to these rules.

This freedom was rooted in actual will power, which is attained by actual experience, direct intellectual insight (*'Yatha-bhuta-ñāna-dassana'*). Buddha aimed at a new spiritualism to women within a framework of law, which was acceptable to the society of the 6th century B.C. It was a state of perfect inward peace, accompanied by the conviction of having attained spiritual freedom, through law and order. It is a position of being forewarned, hence fore-armed.

Thus Buddhism provides a way of life to be followed, practised and developed by every individual man or woman.

In this context, it has nothing which may be considered as totally religious. It is an achievement, a realization of Nibbana, the ultimate truth through moral, spiritual, social and intellectual development. Self-mortification is condemned and aspects of a Middle Way-moderate participation is recommended. Buddhism is a living learning for women, Their own life experience of childbirth, waning of their beauty with age were sufficient examples to convince them of the doctrine. Lack of negative liberties appealed in particular to the women.

Nibbana the ideal' requires constant spiritual and intellectual exercise and contemplation of each person's duties to the community for the free and full development of the personality of man as well as of woman..... Obligations, and duties of each are crystal clear in the doctrine of the Buddha. They are based on the twin pillars of Compassion and Tolerance.

All the rights and obligations of parents are given.

Duties of a son to his parents are

'To mother and to father should thou show

Humility to the eldest brother too,
and firstly to thy father.'

In five ways should a wife be ministered by her husband, by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornments. In these five ways does the wife minister to her husband: love him, her duties are well performed by hospitality to the kin of

both, by faithfulness, by watching over the goods he brings, by skill and industry in discharging all the business.

The duties of a king are laid down. Each is an institution by itself. Duties of the disciples (male and female) are also spelled out. These ideas were introduced to the life of the people, and were very effective and contributed to their spiritual development.

The regular moral system provides secure framework for women. It has also the added distinction of containing real recognition or concern for her as an individual. The capacity for relationships is bound up with the capacities of the individual for ethical living.

The woman's influence did not terminate at the home, but through the men, permeated the whole of society where religion was of much accord as government.

In the exercise of her rights and freedoms, she was subject to such limitations, as were determined by law solely for the purpose of securing due recognition and respect for the rights and freedom of others, and of meeting the just requirements of morality, order and the general welfare of society.

Women entering the order were exempted from any punishments for any offence committed before entering the order. The criminal, the destitute, adulterous woman were all rehabilitated. Buddhism maintains that it was never too late to learn. Rohitaka, Angulimāla, Ambapāli and Sirima are examples supporting this assumption. Unmarried girls who had conceived, were treated without contempt and were

admitted to the order without any discrimination. Such a woman was never driven to destroy her unborn child. No person was condemned and made an outcasts for his actions. Once rehabilitated they moved freely in society with all their rights.

Angulimāla who is said to have served the fingers of 999 individuals was ordained and became an arahant. He was respected with such high esteem that even today Angulimāla pirith, which is named after him is recited at child-birth to ease the mother of her agonies of birth-pangs and enable a smooth delivery. Such positive attitudes were created by the ideology of Buddhism, which reckoned the rights of individuals as supreme.

Buddha only teaches the Way. Freedom of thought allowed by the Buddha is unheard of elsewhere in the history of religions.¹ He told the bhikkhus that they should examine even the Buddha himself.² Buddha advocated tolerance of views. He had no wish to convert anyone. 'Oh! Monks!, Said the Buddha 'do not accept even my words out of respect for me'.

In this context, woman had the right to freedom of thought, conscience and religion. This right included even freedom to change her belief and to manifest the doctrine or belief of teaching, practice, worship and observance. 'All beings are potential' "Tathāgatas" said the Buddha.

'No almswoman (bhikkhuni) was forced to remain in at against her will. Nor was it an

inhuman institution. On the contrary, being unenclosed there were opportunities for association with other relatives and friends among the laity'

Buddhism does not favour very much, sentences in the imperative. Sentences which express value judgments behave logically in quite a different way, e.g. 'I shall abstain from stealing.' The difference between sentences and commands is observed in Buddhist syntax. This is the very essence of Buddhism and imperatives are reduced to statements. This is done by representing them as expressions of the mind of the speaker. Instead of commanding 'do not kill' it reduces the imperative to a statement 'I shall refrain from killing'. This too, is a benevolent way of safeguarding the intellectual rights of an individual. Practising this has the greatest psychological appeal to a Buddhist woman.

The Buddha was a great psychologist who understood all the subtleties of the mind. According to him the mind was a great force to be reckoned with. He enlightened us on unconscious motives that direct human action. Whatever non-conforming behaviour of woman that is expressed in Buddhism are only examples of explaining the effect of kammic action on human nature in all its complexity.

They are not generalizations, which deny the rights of women. With Buddhism's penetrative insight it was realized that the individual life cannot be moulded on a single style, and that allowance should be made for individual

▶ 1. Dr. Rāhula Walpola, "What the Buddha Thought" p.2 Gordon Fraser 1958.

▶ 2. Majjhima Nikaya 47.

differences which were explained by the working of kamma. Buddhism excluding fable, myth and superstition was the most powerful determinant of the moral social, spiritual and intellectual development of the woman.

Horner's masterly summarising of this runs: 'The growth of an Order of almsmen was, as it were, an experiment in religious construction successful at first. Women were eager to take part in the venture, the times were propitious, distinguished by a greater freedom and reverence for women than had hitherto been the case. Hence, it is not altogether surprising that they were allowed to join the order subject to the same ceremonial regulations as had been made for the almsmen and subject to certain other disciplinary measures drawn up on their admission. As time went on, many showed that they were capable as men in gaining arahantship, the supreme goal of the religious life¹'.

In reading this account it should not be forgotten that a similar process was taking place in the order of almsmen. They had to be restrained as much as the women by the discipline of rules. The approximation to equality of women with men indicates the amount done by Buddhism for women. On the other hand, an unprejudiced reading of the Pali classics throws into high relief the amount done by women as props and stays of the religion.

The needs, aspirations and accomplishments of the Buddhist women, that contributed to their social, spiritual, and intellectual development are immense.

In Buddhism, that women was many centuries old. Imagine the stir caused in pre-Buddhist India when she was admitted to the Sasana: the revolutionary steps brought about in caste-conscious India by an order where outcastes, vasalas and brahmins, men and women were declared equal. Also just imagine royalty, where princes and princesses went begging for their alms, from house to house not violating the sequence whether they were lowly or high.

In less than five years of its inception, the effects of Buddhism had its massive impact on women, as to change, their attitudes and aspirations. Mrs. Rhys David is absolutely correct in pronouncing that throughout in Buddhism women secured a real advance. This development was inevitable and was the work of women themselves. "Women fought their own battle along the line all the time and forced the hand of the good but reluctant saviours of women". It was women themselves who made the sasana recognize them. How and why was it possible? The ideologies and the philosophy of the Buddhist Doctrine itself provided for it. Its ideology of tolerance and compassion, its unique doctrine of selflessness and its unique doctrine of Kamma and rebirth mothered this woman.

A significant new emphasis on the woman's role originated with her admission to the Sasana. This encompasses all areas of man's role in society. Women irrespective of their birth or socio-economic status could move freely in society and participate in the religion and development society.

▶ 1. Horner I - B Women under Primitive Buddhism. PTS (edition)

There were significant aspirations of women like interest in liberty and advancement of her nature as a human being apart from femininity. As a result, a deep respect for feminism and recognition of femininity as a potential tool for development evolved.

This development reveals that every aspect of human rights was ensured to the Buddhist woman. She was recognized as human being born free and equal in dignity and rights with man. She was regarded as endowed with intelligence and other mental faculties of reasoning and conscience equal to man. She was entitled to all the rights and freedom without distinction to participate in the religion. She had the right of life, liberty and security. Slavery was condemned in all its form and social mobility of a very high order prevailed in society. She was not subjected to torture, degrading treatment or punishment. She enjoyed the supreme right of being recognized as a person before the law. She had the right to marry and to find a family and had equal rights regarding marriage and during marriage. Marriage was entered into only with her free and full consent.

The family was recognized as the fundamental unit with motherhood as the most venerated institution. She had enjoyed freedom of thought, conscience to manifest her religion in teaching, practice, worship and observance. She had the right to freedom of opinion and expression, the right to seek, receive and impart information and ideas. She enjoyed the right to freedom of peaceful assembly and association. The Buddhist ideology ensured the rights to a

standard of living adequate for the well-being of the individual such as socio-and economic requisites.

Her security in the event of sickness, disability, widowhood, old age and other aspects of life was ensured by a closely-knit social structure, strengthened by a healthy kinship system, where all living things are bestowed with compassion and benevolence. As a parent she had the right to choose the kind of education that shall be given to her children. Every individual as a member of six distinct sub-groups had his or her duties to the community.

This contributed to the free and full development of her personality. In the exercise of her rights and freedom, she was subjected only to such limitations as were determined by the Buddha solely for the purpose of securing the recognition and respect for rights and freedom of herself, and others and of meeting the fair requirements of morality, law and order and the welfare of society.

Buddha's dissertations and parables and the ritualistic elements of the doctrine, illuminated the lives of millions of women in Buddhism. Informal education as a potential tool in learning becomes meaningful in the context of Buddhism. This system takes account of diverse learning clientele and consequently of alternative delivery systems.

Given the diversity of target groups and educational tasks, the Buddha made effective use of informal education to teach and educate the fourfold Buddhist community. The spiritual, moral, intellectual and social development of women would not have been possible without its informality and ritualistic nature. 'Had the Buddha merely taught philosophy'

wrote Professor Rhys Davids 'He might have had a small following as Comte.' Her multiple role as mother, wife, kins-woman, friend, bhikkuni' manageress, developed spontaneously within this informal system.

The role of the social relationships in her personal development has great relevance today. The Buddhist woman is subtly shaped by the nature of social attainment formed during her development. The commitment to their intellectual comprehension of the doctrine makes man and woman restrain many stimuli, so that they evolve other kinds of emotions e.g. an older woman is a mother, a younger woman is a sister to a man.

Such attitudes foster healthy social relationships between man and woman. Thus living is associated with imagination, with mind and cultural influences and this meant that it is at least partly a matter of volition. Sex is fully human and personal and is linked with affection, tenderness and awareness of the feelings of others. It is the normal outcome of a warmly affectionate and a reasonably rational Buddhist upbringing.

There was a Buddhist society in which the social influences surrounding women contributed to tie sex with affection inextricably together. This has certain social implications for the present day. A case could be made for saying that if sex is to be fully human and personal, then it ought to be linked with affection, tenderness and awareness of the feeling of others. Buddhism has immensely contributed to such a development in the woman.

An individual needs relationships with other people. The more capable a woman becomes in participating in such relationships, the more effective is the choice she has in forming relationships, which she values. A person is the better if she is able to make a responsible and informal choice between possible courses of behaviour.

The more aware a woman is of these possibilities, the more freedom she has in the way she conducts her life. Concepts such as generosity, unselfishness, love and kindness make no sense if at all in the context of autonomy for any sort of moral behaviour involves the making of choices, which are conscious, rational and free. This autonomy was an overriding goal in Buddhism and was educational and had the effect of fostering the development of personal autonomy in women.

Appendix - I

Pancakkhandha

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I. Corporeality Group. (rūpa-kkhandha)

A. Underived (no-upādā): 4 Elements.

The Solid, or Earth-element (*Paṇḍavi-dhātū*)

The Liquid or Water-element (*āpō-dhātū*)

Heat, or Fire-element (*tējō-dhātū*)

Motion, or Wind-element (*vāyō-dhātū*)

B. Derived (*upādā*): 24 secondary phenomena.

Physical sense-organs of: seeing, hearing, smelling, tasting, body

Physical sense-objects: form, sound, odour, taste, (bodily impacts).

II. Sensation Group. (vedanā-kkhandha)

All feelings may, according to their nature, be classified as 5 kinds:-

Bodily agreeable feeling	:	<i>sukhā=kāyikā sukha vedanā</i>
Bodily painful	"	<i>dukkha= kāyikā dukkhā vedanā</i>
Mentally agreeable	"	<i>somanassa= cetasikā sukhā vedanā</i>
Mentally painful	"	<i>domanassa= cetasikā dukkhā vedanā</i>
Indifferent	"	<i>upekkhā=adukkha-m-asukha vedanā</i>

III. Perception Group. (saññā-kkhandha)

All perceptions are divided into 6 classes:

Perceptin of form, sound, odour, taste, bodily impression and mental impression.

IV. Group of Mental Formations.

(*sankhāra-kkhandha*)

This group comprises 50 mental phenomena, of which 11 are general psychological elements, 25 lofty (*sobhana*) qualities, 14 kammically unwholesome qualities.

V. Consciousness Group.

(*viññāna-kkhandha*)

The Suttas divide consciousness, according to the senses, into 6 classes: eye-consciousness, nose, tongue, ear, body, mind consciousness.

Appendix - II

Cetasikas

- (1) Contact (*Phassa*);
- (2) Feeling (*Vedanā*);
- (3) Perception (*Saññā*);
- (4) Volition (*Cetanā*);
- (5) One-pointedness (*Ekaggatā*);
- (6) Psychic life (*Jīvitindriya*);
- (7) Attention or mental advertence (*Manasikāra*);
- (8) Initial Application (*Vitakka*);
- (9) Sustained Application (*Vicāra*);
- (10) Deciding (*Adhimokkha*);
- (11) Effort (*Viriya*);
- (12) Interest (*Pīti*);
- (13) Desire-to-do or intention (*Chanda*);
- (14) Dullness (*Mōha*);
- (15) Lack of moral shame (*Āhirika*);
- (16) Recklessness of consequences, lack of moral fear really (*Anottappa*);
- (17) Restlessness (*Uddhacca*);
- (18) Greed (*Lōbha*);

- (19) Error (*Ditthi*);
 - (20) Conceit, or an inordinate feeling really (*Māna*);
 - (21) Hate (*Dōsa*);
 - (22) Envy (*Issā*);
 - (23) Selfishness (*Macchariya*);
 - (24) Worry (*Kukkucca*);
 - (25) Sloth (*Thīna*);
 - (26) Torpor (*Middha*);
 - (27) Sceptical doubt, perplexity (*Vicikicchā*);
 - (28) Faith (*Saddhā*);
 - (29) Mindfulness (*Sati*);
 - (30) Prudence (*Hiri*);
 - (31) Discretion (*Ottappa*);
 - (32) Disinterestedness (*Alōba*);
 - (33) Amity (*Adōsa*);
 - (34) Balance of mind (*Tatramajjhataṭṭā*);
 - (35) Composure of mental properties (*Kāyapassaddhī*);
 - (36) Composure of mind (*Cittapassaddhī*);
 - (37) Buoyancy of mental properties (*Kāya-Lahutā*);
 - (38) Buoyancy of mind (*Citta-Lahutā*);
 - (39) Pliancy of mental properties (*Kāya-Mudutā*);
 - (40) Pliancy of mind (*Mudutā*);
 - (41) Fitness of work of mental properties (*Kāya-Kammaññatā*);
 - (42) Fitness of work of mind (*Citta-Kammaññatā*);
 - (43) Proficiency of mental properties (*Kāya-Pāguññatā*);
 - (44) Proficiency of mind (*Citta-Pāguññatā*);
 - (45) Rectitude of mental properties (*Kāya-Ujukatā*);
 - (46) Rectitude of mind (*Citta-Ujukatā*);
- There are also three Abstinences (*Viratis*), viz-
- (47) Right Speech (*Sammā Vācā*);
 - (48) Right Action (*Sammā Kammantā*);
 - (49) Right Livelihood (*Sammā Ājīva*);
 - (50) Pity (*Karuṇā*);

(51) Appreciation (*Muditā*);

(52) *Paññā*

Our next step is to see how a state of Consciousness (*Citta*) arises, or, what really constitutes a state of Consciousness (*Citta*) **Certain preliminary requirements must be satisfied**, - are essential, for a state of Consciousness, or, state of Awareness (a *Citta*) to arise. For instance, there must be contact (*Phassa*) with the object; there must be perception (*Saññā*) of the object, etc. Every state of Consciousness (*Citta*), therefore, is composed of certain essential mental factors (a primary nucleus). These are:-

- (1) Contact (*Phassa*);
- (2) Feeling (*Vēdanā*);
- (3) Perception (*Saññā*);
- (4) Volition (*Cētanā*);
- (5) Individuality (of object) (*Ēkaggatā*);
- (6) Psychic life, vitality (*Jīvitindriya*);
- (7) Attention (*Manasikāra*)

These seven *Cetasikas* (Mental factors) are called 'Universals' (*Sabba-Citta-Sādhāraṇa*) because they must be present in every state of Consciousness (*Citta*).

By themselves, these seven mental factors (*Cētasikas*) can form a state of Consciousness (*Citta*). Usually, they are of the *Ahetuka* (Causeless Resultant type).

Now, to these seven mental factors (*Cētasikas*) called the 'Universals', are added six more mental factors (*Cētasikas*). These six are called 'Particulars' (*Pakinnakas*). And, they are:-

- (1) Initial Application (*Vitakka*);
- (2) Sustained Application (*Vicāra*);
- (3) Deciding (*Adhimokkha*)

(4) Effort (*Viriya*);

(5) Interest, or Pleasurable Interest (*Pīṭi*);

(6) Desire-to-do, intention (*Chanda*).

These six mental factors (*cētasikas*) are called 'Particulars', because their function depends on the type of other mental factors (*Cētasikas*) that associate (mix-up) with them, - whether these are moral or immoral, wholesome or unwholesome, mental factors (*Cētasikas*) - to produce, in their turn, by such association (mixing-up), moral or immoral, wholesome or unwholesome, states of Consciousness (*Cittas*).

These thirteen mental factors (*Cetasikas*) form really the nucleus of a full process of Consciousness (*Citta*). And, when these thirteen associate (mix-up) in different ways with the 14 immoral or unwholesome (*Akusala Cētasiks*), depending on the feelings experienced from time to time, various unwholesome, immoral or, we might say, ugly states of Consciousness (*Akusala Cittas*) arise. When, on the other hand, these thirteen mental factors (*Cētasikas*) enumerated above, associate (mix-up) with the morally 'beautiful' mental factors (*Sōbhana Cētasikas*) mentioned earlier, various wholesome, or we might say, 'beautiful' states of Consciousness (*Sōbhana Citta*), arise. To form a morally 'beautiful' states of Consciousness (*Sōbhana Citta*), however, it might be mentioned, at this stage, that the first nineteen morally beautiful mental factors (*Sōbhana Cētasikas*) must all be present always; without these nineteen morally beautiful mental factors (*Sōbhana Cētasikās*) being present, no morally beautiful state of Consciousness (*Citta*) can ever arise. In other words, every morally beautiful state of Consciousness (*Sōbhana Citta*) must contain these nineteen morally beautiful mental factors (*Sōbhana Cētasikās*).

Appendix - III

<i>Kāmāvacara</i>	(Sensual planes)	..	24
<i>Rūpāvacara</i>	(Form planes)	..	15
<i>Arūpāvacara</i>	(Formless Planes)	..	12
<i>Lōkuttara</i>	(Supramundane)	..	8
<i>Akusala</i>	(Immoral)	..	12
<i>Ahētuka</i>	(Causeless)	..	18
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In the case of Arahants - 121 States of Consciousness.

<i>Kāmāvacara</i>	(Sensual planes)	..	24
<i>Rūpāvacara</i>	(Form planes)	..	15
<i>Arūpāvacara</i>	(Formless planes)	..	12
<i>Lōkuttara</i>	(Supramundane 8 x 5)	..	40
<i>Akusala</i>	(i.e. Immoral)	..	12
<i>Ahētuka</i>	(Causeless)	..	18
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Appendix - IV

Dhammacakkapavattana Sutta

Thus have I heard.

Once when the Blessed One was staying in the Isipatana, of Migada the deer sanctuary near Benares, he spoke to the group of bhikkhus:

"These two extremes, bhikkhus, should not be followed by one who has gone forth from worldly life: sensual indulgence, low, coarse, vulgar, and over indulgence in self-mortification, painful, ignoble, unprofitable.

Bhikkhus, the middle way, understood by the Tathagata,

after he had avoided the extremes, produces vision, produces knowledge and leads to calm, penetration, enlightenment, nibbana.

What middle way, bhikkhus, understood by the Tathagata, produces vision, produces knowledge and leads to calm, penetration, enlightenment, nibbana?

Only this noble eightfold path, namely.

right understanding	- Sammā Ditthi
right thought	- Sammā Samkappa
right speech	- Sammā Vācā
right action	- Sammā Kammanta
right livelihood	- Sammā Ājīva
right effort	- Sammā Vāyāma
right mindfulness	- Sammā Sati
right concentration	- Sammā Samādhi

Truly bhikkhus, this middle way understood by the Tathagata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, nibbana.

This, bhikkhus, is the noble truth of ill; birth is ill, decay is ill, disease is ill, death is ill, association with the unloved is ill, separation from the loved is ill, not to get what one wants is ill, in short the five aggregates of grasping are ill.

This, bhikkhus, is the noble truth of the source of ill; the craving which causes rebirth, is accompanied by passionate pleasure, and taken delight in this and that object, namely sensual craving, for existence and craving for annihilation.

This, bhikkhus, is the noble truth of the cessation of ill; the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it.

This, bhikkhus is the noble truth of the way leading to the cessation of ill; only this noble eightfold path namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

With the thought, 'This is the noble truth of ill', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of ill, and this ill has been understood', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the source of ill', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the source of ill, and this source has to be abandoned', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the source of ill, and this source of ill has been understood', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the cessation of ill', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the cessation of ill, and this cessation of ill has to be realised', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the ill, and this cessation of ill, has been realised', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the way leading to the cessation of ill', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the way leading to the cessation of ill, and this way has to be developed', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the noble truth of the way leading to the cessation of ill', and this way has been developed', there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

So long, bhikkhus, as my knowledge, and vision of reality regarding these four noble truths, in three phases and twelve ways, was not fully clear to me, I did not declare to the world with its 'devas' and 'mārās', 'to the mass of beings with its 'dēvās' and humans, that I understood incomparable, perfect enlightenment.

But when, bhikkhus, as my knowledge, and vision of reality regarding these four noble truths, in three phases and twelve ways, was fully clear to me, I declared to the world with its devas and maras, to the mass of being with its devas and humans that I understood incomparable, perfect enlightenment.

Knowledge and vision arose in me; 'Unshakable is the deliverance of my mind; this is the last birth, now there will be no birth again'.

Thus spoke the Blessed One and the group of five bhikkhus glad at heart approved of the words of the Blessed One.

As this exposition was proceeding the passion-free stainless view of truth appeared to the Venerable Kondañña, and he knew 'Everything that has the nature of arising, has the nature of ceasing'.

When the Blessed One set in motion the Wheel of Dhamma, the Bhummattha dēvās proclaimed with one voice 'The incomparable Wheel of Dhamma is turned by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, deva, mara, brahma, or other being in the world can stop it'.

The Cāturmahārajika dēvās having heard what the Bhummattha dēvās said, proclaimed with one voice, 'The incomparable Wheel of Dhamma is turned by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, dēvā, mara, brahma or other being in the world can stop it'.

This utterance was echoed and reechoed in the upper realms and from Cāturmahārajika it was proclaimed in Tāvātimsa, Yāma, to Tusita, Nimmānaratī and to Paranimmitavasavatti. The Brahmakāyika dēvās having heard what the Paranimmitavasavatti dēvās said proclaimed in one voice, 'The incomparable Wheel of Dhamma is turned by the Blessed one at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, deva, mara, Brahma, or other being in the world can stop it.'

Thus in a moment, and instant, a flash, word of the Turning of the Wheel of Dhamma went forth up to the World of Brahma and the system of ten thousand worlds trembled and quaked and shocked.

A boundless, sublime radiance surpassing the power of devas appeared on earth.

The Blessed One made the utterance, 'Truly Kondañña has understood, Kondañña has understood'.

Thus it was that the Venerable Kondañña got the name Kondañña the wise.

APPENDIX - V

Unwholesome states of Consciousness (Akusala Citta)

Rooted in Attachment or Greed (Lōbha)

1. Sōmanassa-sahagatam, diṭṭhigatasampayuttam, *asāṅkhārikam*

State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with pleasure, and connected with Wrong View.

2. Sōmanassa-sahagatam, diṭṭhigatavippayuttam, *sasāṅkhārikam*

State of Consciousness that arises prompted or *induced*, accompanied with pleasure, and connected with Wrong View.

3. Sōmanassa-sahagatam, diṭṭhigatavippayuttam, *asāṅkhārikam*.

State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with pleasure, and disconnected from Wrong View.

4. Sōmanassa-sahagatam, diṭṭhigatavippayuttam, *sasāṅkhārikam*
State of Consciousness that arises prompted or induced, accompanied with pleasure, and disconnected from Wrong View.

5. Upēkkhāsahagatam, diṭṭhigatasampayuttam, *asāṅkhārikam*
State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with *indifference*, and connected with Wrong View.

6. Upēkkhāsahagatam, diṭṭhigatasampayuttam, *asāṅkhārikam*
State of Consciousness that arises prompted or *induced* (automatically), accompanied with *indifference*, and connected with Wrong View.

7. Upēkkhāsahagatam, diṭṭhigatavippayuttam, *asāṅkhārikam*
State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with *indifference*, and disconnected from Wrong View.

8. Upēkkhāsahagatam, diṭṭhigatavippayuttam, *sasāṅkhārikam*
Consciousness that arises prompted or *induced*, accompanied with *indifference*, and disconnected from Wrong View.

Rooted in Ill-will or Aversion (Dōsa):

9. Dōmanassaasahagatam patighasampayuttam
asāṅkhārikam

State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with displeasure and connected with *Ill-will*.

10. *Dōmanassasahagatam patighasampayuttam sasankhārikam*
State of Consciousness, prompted or *induced*, accompanied with displeasure, and connected with *Ill-will*.

Rooted in Ignorance or Delusion (Mōha):

11. *Upēkkhāsahagatam, vicikicchāsampayuttam*
State of Consciousness accompanied with *indifference*, and connected with *sceptical doubts*.
12. *Upēkkhāsahagatam uddhaccasampayuttam*
State of Consciousness accompanied with *indifference*, and connected with *restlessness*,

APPENDIX - VI

Sōbhana Cētasika

The eight types of moral (kusala) consciousness experienced in sensuous worlds:

1. *Sōmanassa-sahagatam ñānasampayuttam asankhārikam*
State of Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, combined with knowledge.
2. *Sōmanassa-sahagatam ñānasampayuttam sasankhārikam*
State of Consciousness arising prompted or induced, accompanied by pleasure, combined with knowledge.
3. *Sōmanassa-sahagatam ñānavippayuttam asankhārikam*
State of Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, uncombined with knowledge.

4. *Sōmanassa-sahagatam ñānavippayuttam sasankhārikam*
State of Consciousness arising prompted or induced, accompanied by pleasure, uncombined with knowledge.
5. *Upēkkhā-sahagatam ñānasampayuttam asankhārikam*
State of Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, combined with knowledge.
6. *Upēkkhā-sahagatam ñānasampayuttam sasankhārikam*
State of Consciousness arising prompted or induced, accompanied by indifference, combined with knowledge.
7. *Upēkkhā-sahagatam ñānavippayuttam asankhārikam*
State of Consciousness arising unprompted or un-induced (automatic), accompanied by indifference, uncombined with knowledge.
8. *Upēkkhā-sahagatam ñānavippayuttam sasankhārikam*
State of Consciousness arising prompted or induced, accompanied by indifference, uncombined with knowledge.

The eight types of resultant (Vipaka) Consciousness experienced in sensuous worlds.

9. *Sōmanassa-sahagatam ñānasampayuttam asankhārikam*
Resultant Consciousness arising unprompted or uninduced (automatic), accompanied by pleasure, combined with knowledge.
10. *Sōmanassa-sahagatam ñānasampayuttam sasankhārikam*
Resultant Consciousness arising prompted or induced, accompanied by pleasure, combined with knowledge.
11. *Sōmanassa-sahagatam ñānavippayuttam asankhārikam*
Resultant Consciousness arising unprompted or uninduced (automatic), accompanied by pleasure, uncombined with knowledge.

12. *Somanassa-sahagatam ñānavippayuttam sasankhārikam*
Resultant Consciousness arising prompted or induced, accompanied by pleasure, uncombined with knowledge.
13. *Upēkkhā-sahagatam ñānasampayuttam asankhārikam*
Resultant Consciousness arising unprompted or uninduced (automatic), accompanied by indifference, combined with knowledge.
14. *Upēkkhā-sahagatam ñānasampayuttam sasankhārikam*
Resultant Consciousness arising prompted or induced, accompanied by indifference, combined with knowledge.
15. *Upēkkhā-sahagatam ñānavippayuttam asankhārikam*
Resultant Consciousness arising unprompted or uninduced (automatic), accompanied by indifference, uncombined with knowledge.
16. *Upēkkhā-sahagatam ñānavippayuttam sasankhārikam*
Resultant Consciousness, arising prompted or induced, accompanied by indifference, uncombined with knowledge.

The eight types of inoperative (kriyā) consciousness experienced in sensuous worlds;

17. *Sōmanassa-sahagatam ñānasampayuttam asankhārikam*
Resultant Inoperative consciousness arising unprompted or uninduced (automatic), accompanied by pleasure, combined with knowledge.
18. *Sōmanassa-sahagatam ñānasampayuttam sasankhārikam*
Inoperative Consciousness arising prompted or induced accompanied by pleasure, combined with knowledge.
19. *Sōmanassa-sahagatam ñānavippayuttam asankhārikam*
Inoperative Consciousness arising unprompted or uninduced accompanied by pleasure, uncombined with knowledge.

20. *Sōmanassa-sahagatam ñānavippayuttam sasankhārikam*
Inoperative Consciousness arising prompted or induced, (automatic), accompanied by pleasure, uncombined with knowledge.
21. *Upēkkhā-sahagatam ñānasampayuttam asankhārikam*
Inoperative Consciousness arising unprompted or uninduced (automatic), accompanied by indifference, combined with knowledge.
22. *Upēkkhā-sahagatam ñānasampayuttam sasankhārikam*
Inoperative Consciousness arising prompted or induced, accompanied by indifference, combined with knowledge.
23. *Upēkkhā-sahagatam ñānavippayuttam asankhārikam*
Inoperative Consciousness arising unprompted or uninduced (automatic), accompanied by indifference, uncombined with knowledge.
24. *Upēkkhā-sahagatam ñānavippayuttam sasankhārikam*
Inoperative Consciousness arising prompted or induced, accompanied by indifference, uncombined with knowledge.

APPENDIX - VII

Planes of Existence

1. **Kāmāvacara-bhūmi - Sensual level of Existence**

These sentient existences fall into the category of Kāma-rāga (sensual appetites) in the following manner:-

a. **Unhappy States of Existences - (Four States)**

- i. Niraya
- ii. Tiracchāna Yōni
- iii. Pēta Yōni and
- iii. Asura Yōni

b. **Happy States of Existences - (Seven States)**

- i. Human Realm - (Manussa-lōka)
Celestial Realms - (Dēvalōka)
- ii. Cātummahārājika
- iii. Tāvamtimsa
- iv. Yāma
- v. Tusita
- vi. Nimmānarati and
- vii. Paranimitavasavatti

2. **Rūpāvacara-bhūmi-Meditative Realm of Form (16 Realms)**

These levels are attained by transcending sensual pleasures and growing with the desire of Rūpa-rāga - desires seeking solace and pleasure in the Form Realm.

These are further classified according to the degree of Meditative Absorptions as follows:-

a. **At the point of First Absorption (Jhana) -**

- i. Brahma Pārisajja
- ii. Brahma Purōhita - and
- iii. Mahā Brahma

b. **At the second stage of Absorption (Jhāna)-**

- v. Parittābhā
- v. Appamānābhā
- vi. Ābhassarā

c. **At the Third Stage of Absorption (Jhāna)**

- vii. Parittasubhā
- viii. Appamānasubhā
- ix. Subhakinha

d. **At the Fourth Stage of Absorption (Jhāna)**

- x. Asaññasatta
- xi. Vēhapphala

e. **The Pure Abodes - (Suddhāvāsa)**

- xii. Aviha
- xiii. Atappa
- xiv. Sudassa
- xv. Sudassi
- xvi. Akanittha

3. **Arūpāvacara-bhūmi - Meditative Realm of Formlessness - (4 Realms)**

These avenues are achieved by transcending the attachment to Rūpa-Rāga-and seeking solace and pleasures in the Formless Realm - (Arūpa-rāga).

These fall into the following classifications:-

- i. Ākāsānañcāyatana
- ii. Viññāṇañcāyatana
- iii. Ākiñcaññāyatana
- iv. N'ēva Saññā N'āsaññāyatana

APPENDIX - VIII

Paticcasamuppāda

The formula of Dependent Origination runs as follows:-

Avijjā-paccayā sankhārā: "Through Ignorance are conditioned the *sankhāras*", i.e. the rebirth-producing volitions (*cetanā*), or 'Karma-formations'.

Sankhāra-paccayā viññāṇam: "Through the Karma-formations (in past life) is conditioned Consciousness (in the present life)."

Viññāṇa-paccayā nāma-rūpaṃ: "Through Consciousness are conditioned the Mental and Physical Phenomena (*nāma-rūpa*)", that which makes up our so-called individual existence.

Nāma-rūpa-paccayā salāyatanaṃ: "Through the Mental and Physical Phenomena are conditioned the 6 Bases", i.e. the 5 Physical sense-organs, and consciousness as the sixth.

Salāyatana-paccayā phassō: "Through the six Bases is conditioned the (sensorial mental) Impression.

Phassa-paccayā vēdanā: "Through the Impression is conditioned Feeling."

Vēdanā-paccayā taṇhā: "Through Feeling is conditioned Craving".

Taṇhā-paccayā upādānam: "Through Craving is conditioned Clinging".

Upādāna-paccayā bhavō: "Through Clinging is conditioned the process of Becoming", consisting in the active and the passive life process, i.e. the rebirth-producing Karma-process (*kamma-bhava*) and, as its result, the Rebirth process. (*uppatti-bhava*)

Bhava-paccayā jātī: "Through the (rebirth-producing Karma) Process of Becoming is conditioned Rebirth."

Jāti-paccayā jarāmaraṇaṃ etc.: "Through Rebirth are conditioned Old Age and Death (sorrow, lamentation, pain, grief and despair). Thus arises this whole mass of suffering again in the future."

The following diagram shows the relationship of dependence between three successive lives:-

Past	1 Ignorance (<i>avijjā</i>) 2 Karma-formations (<i>sankhārā</i>)	Karma-Process (<i>Kammabhava</i>) 5 causes: 1,2,8,9,10
Pres.	3 Consciousness (<i>viññāṇa</i>) 4 Corporeality & Mentality (<i>nāma-rūpa</i>) 5 Six Bases (<i>āyatana</i>) 6 Impression (<i>phassa</i>) 7 Feeling (<i>vedanā</i>)	Rebirth-Process (<i>uppatti-bhava</i>) 5 results: 3-7
	8 Craving (<i>taṇhā</i>) 9 Clinging (<i>upādāna</i>) 10 Process Becoming (<i>bhava</i>)	Karma-Process (<i>kamma-bhava</i>) 5 causes: 1,2,8,9,10
Fut.	11 Rebirth (<i>jāti</i>) 12 Old Age and Death (<i>jarā-maraṇa</i>)	Rebirth-Process (<i>uppatti-bhava</i>) 5 results: 3-7